The CHRISTIAN CENTURY

Published Weekly

LIBRARY
JUL 15 1942
DARTMOUTH COLLEGE

Conscience and the State

By Earl H. Furgeson

—

The Spirit Within the Wheels

An Editorial

—

What Has Happened to the British?

By Oswald Garrison Villard

15 Cents a Copy • July 15, 1942 • Four Dollars a Year

In This Issue

EARL H. FURGESON

graduated from De Pauw University in 1928, and four years later received his degree in theology from the school of theology of Boston University. After doing special study in philosophy and psychology in the Harvard graduate school, he took his doctorate of philosophy under Dr. Edgar Sheffield Brightman at Boston, with a dissertation on *The Philosophical Problem of Political Liberty in Rousseau.* Dr. Furgeson was minister of the Wesley Methodist Church, New Bedford, Mass., until 1941. He is now minister of the Methodist Church at Manchester, Conn.

OSWALD GARRISON VILLARD

has told the story of his years of leadership in liberal journalism in America in his autobiography, *Fighting Years.* Long editor of the *New York Evening Post* and the *Nation,* Mr. Villard marks this week the completion of his second year as a regular contributor to The Christian Century. His address is at 20 Vesey Street, New York city.

HENRY W. MACK

is professor of religious education in the General Assembly's Training School of the Presbyterian Church, U.S., at Richmond, Va. Dr. Mack's paraphrases of familiar passages of Scripture, applying them to contemporary events and conditions, have appeared from time to time in The Christian Century.

ACTON E. MIDDLEBROOKS

who furnishes the news letter from Alabama formerly written by the lamented Dr. John S. Chadwick, is on the staff of the *Alabama Christian Advocate* of Birmingham.

The CHRISTIAN CENTURY

July 15, 1942

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. D. WALSER (Tokyo)
ALVA W. TAYLOR (Nashville)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
JOSEPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
E. H. PRUDEN (Washington, D. C.)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
MARSHALL WINGFIELD (Memphis)
P. OOMMAN PHILIP (India)
LEONARD B. ALLEN (Burma)
DRYDEN L. PHELPS (West China)
MAURICE W. FOGLE (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
PHILIP G. MURRAY (St. Paul)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
WARREN C. TAYLOR (Des Moines)
A. D. MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
GEORGE L. CUTTON (Albany)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
BRUCE B. MAGUIRE (Cincinnati)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
EDWARD MOWBRAY TATE (Bangkok)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
WALTER W. SIKES (Berea, Ky.)
DECOURCY H. RAYNER (Montreal)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1942 in the United States. All rights reserved. Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 875
- The Spirit Within the Wheels 878

Quintus Quiz: The Donkey 880

Contributed Articles
- Conscience and the State, by Earl H. Furgeson 881
- What Has Happened to the British? by Oswald Garrison Villard 883
- Isaiah 1:10-18, paraphrased by Henry W. Mack 884

Books
- Victorian Prelude, A History of English Manners, 1700-1830, by Maurice J. Quinlan 885
- The Clubs of the Georgian Rakes, by Louis V. Jones 885
- Books Received 886

Correspondence 887

News of the Christian World
- Correspondence from Georgia 888
- Correspondence from Argentina 888
- Correspondence from Philadelphia 888
- Correspondence from New England 889
- Correspondence from Minnesota 890
- Correspondence from Chicago 890
- Correspondence from England 891
- Correspondence from Virginia 892
- Correspondence from Indiana 893
- Correspondence from Texas 894
- Correspondence from Southern California 894
- Correspondence from Alabama 895

Current Feature Films 895

Calendar of Coming Events

June 27-Aug. 1. Institute of World Affairs, Salisbury, Conn.
July 1-18. United Presbyterian Conference, Northfield, Mass.
July 4-18. Summer Institute for Social Progress, Wellesley, Mass.
July 6-16. Princeton Institute of Theology, Princeton, N. J.
July 6-17. Institute on Teaching of Latin American Relations, Denver, Colo.
July 6-17. Institute on Church Music, Columbus, O.
July 7-17. Methodist School of Missions, Fayetteville, Ark.
Juy 7-Aug. 14. Institute on Intercultural Education, Columbia University, New York.
July 10-17. Methodist Missionary Conference, Fayetteville, Ark.
July 11-18. Y.W.C.A. Business and Industrial Women's Conference, Milford, Ia.
July 12-17. Illinois Adult Summer Conference, Eureka.
July 12-17. Congregational Adult Summer Conference, Olivet, Mich.
July 12-18. Congregational Adult Summer Conference, Lebanon, Mo.
July 12-18. Congregational Adult Summer Conference, Sawyer, Mich.
July 12-18. Young People's Summer Conference, Makanda, Ill.
July 13-18. Congregational Adult Summer Conference, Mountville, Ga.
July 13-19. Southern California Disciples Convention, Long Beach.
July 13-20. Presbyterian Summer Conferences: San Anselmo, Calif., Wooster, O., Grove City, Pa., Seabeck, Wash., Metigoshe, N. D.
July 14-20. Methodist District Superintendents' Conference, Lake Junaluska, N. C.
July 14-21. Institute on Interpreting the Latin American Area, Silver-Bay-on-Lake-George, N.Y.
July 14-21. Columbia River Presbytery Conference, Battleground, Wash.
July 14-21. Miles Memorial Conference, Red Lodge, Mont., Lake Sequoia, Calif.
July 15-23. Sawtooth Conference, Ketchum, Ida.
July 15-24. Religious Education Conference, Northfield, Mass.
July 16-18. Peace Institute, Portland, Ore.
July 17-Aug. 27. Lisle Fellowship Conference, Sylvan Dale, Colo.
July 18-21. Interdenominational Youth Leaders' Conference, Lake Junaluska, N. C.
July 18-25. Huntingdon Presbytery Conference, Mt. Union, Pa.
July 18-25. Y.W.C.A. Business and Industrial Women's Conference, Zephyr Cove, Nev.
July 18-Aug. 1. Christian Ashram, Blue Ridge, N. C.
July 19-22. Northern California Disciples Convention, Stockton.
July 19-25. West Central Young People's Summer Conference, Jacksonville, Ill.
July 20. Seminar on Racial Discrimination, New York City; Jessica A. Scott, speaker.
July 20-24. Conference on the Work of the Minister, New York.
July 20-21. Leadership Education Laboratory School, Faribault, Minn.
July 20-26. Presbyterian Summer Conferences: Grand Mesa, Col., La Plume, Pa., Westtown, Pa., Chetek, Wis.
July 20-31. Summer School of Christian Education, Faribault, Minn.
July 20-Aug. 7. Writers' Conference, Boulder, Colo.
July 20-Aug. 10. Westminster Choir College Summer School, Northfield, Mass.
July 21-Aug. 1. Young People's Leadership Conference, Lake Junaluska, N. C.
July 22-26. Laymen's Conference, Lake Junaluska, N. C.

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, JULY 15, 1942 NUMBER 28

EDITORIAL

IN Egypt the situation does not look as desperate as it did a week ago. General Auchinleck's army has now managed to form a strong line stretching from El Alamein on the coast southward to the Qattara depression, while at the present moment such offensive fighting as is being done is British.

Hold in Egypt as Sevastopol Falls

Speculations as to the cause of Marshal Rommel's check are many. Has he spun out his supply lines too far? Has he exhausted his troops by the rapidity of his previous advance? Has he been deprived of adequate air support by German needs in Russia? Whatever the reason, he has undoubtedly suffered an unexpected check. The Nile valley and Suez seem safe for the time being. On the Russian front, however, things are not going so well. Sevastopol has finally fallen, after one of the most terrible sieges in the history of warfare. The German army which has been striking eastward from Kursk has advanced more than a hundred miles. Apparently it is across the Don, and about to cut the supply lines of the Russian armies around Rostov. In other words, the nazis are rapidly opening the approaches to the Caucasus oil. They have gained back almost all the territory south of Moscow lost last winter, and are now deeper in Russia than ever before. If, as President Roosevelt and Mr. Churchill promised, something is to be done to take the German pressure off the hard-pressed armies of Marshal Timoshenko, that something cannot be much longer delayed.

Warning or Appeal From Russia?

BY FAR the most disquieting military event of recent days was the publication of the dispatch which Leland Stowe sent from Moscow on July 3 to the papers served by the *Chicago Daily News* syndicate. The importance of that dispatch lay not merely in what Mr. Stowe wrote, but even more in the fact that the Russian censorship—tightest of the war—passed it. Once before Mr. Stowe told the unpleasant truth about a campaign, when he revealed the debacle in northern Norway, and it brought down a British government. This time his dispatch told of the desperate straits in which the Russian armies find themselves, and of the Russian people's loss of faith in their allies—especially in the British. "The Russians' faith is badly shaken," declared Mr. Stowe, "and it would be a most dangerous kind of folly to make believe that this is not so." If Russian faith is to be restored, he insisted, there must be "ruthless changes of commanders and of methods" and a new kind of "iron determination" shown by the British and the Americans. Is this an appeal or a warning? It is probably both. It is an appeal for the establishment of a second front in Europe, incurring the huge losses which that will involve. It is also a warning that unless something is done immediately on a grand scale to take the pressure off the Russians, their armies may not go on fighting. The dispatch cannot be read in any other way. If what Mr. Stowe says is true, then the war's greatest crisis is at hand.

Postwar Plans Which Promise More War

PRESIDENT ROOSEVELT is understood to be employing several groups as well as a number of individual government officials in drawing plans for the postwar order. This is encouraging news; it is good to know that the United States does not intend to go into the next peace conference as unprepared as it was the last time. But the American people know very little concerning the nature of the proposals which are receiving the President's approval. And some hints now reaching the public as to what Mr. Roosevelt has in mind have a distinctly ominous sound. For example, Ernest K. Lindley, who is generally regarded as being closer to the President than any other journalist, reports in *Newsweek* that one of the postwar objectives of the United Nations is "the prevention of revolutions in vanquished countries." Aside from the fact that most Americans believe that the countries which we intend to vanquish sadly need revolutions, an objective of this sort would involve years of military occupation of European and Asiatic countries. Is that the sort of thing Americans want to get into? Even more disturbing is the

report of Robert S. Allen, noted Washington correspondent who has just been made a major in the army's intelligence service, that the President's postwar plans involve holding all the Axis nations in "permanent economic subordination." If there is any truth in that report, such a plank in the administration's postwar platform might just as well be headed, "Here's where you get your tickets for World War III!" Of course, both Mr. Lindley and Mr. Allen are dealing in rumors. But rumors of this nature underline the importance of hastening the discussion of the Delaware findings throughout the churches. The churches must let the government know that they will not support a peace of this kind.

When the Censorship Needs Overhauling

ONE LEARNS to expect stupidity from censors. A dazzling example of their capacity in this direction came to light last week when the press reported that censors have prevented dispatch to Argentina of a letter which contained a sentence regretting the fact that there are Americans who do not yet seem to grasp the seriousness of the war and the need for all-out sacrifice. Such a sentence, it was explained, might make its Argentine recipient think that the war effort of the United States is less than 100 per cent perfect, and was therefore unmailable outside our borders. (We trust that reporting the incident will not make The Christian Century unmailable to its foreign subscribers.) But a new order sent to all the press by the Office of Censorship is far more important, and more dangerous, than any such nonsense as was involved in suppressing the letter to Argentina. In a new list of regulations, the press is forbidden to print anything that might involve "premature disclosure of diplomatic negotiations or conversations." On the surface, that may look innocent enough. Undoubtedly there are times when silence is required, as in the case of the recent Molotov visit. But the total effect of a rule of this sort would undoubtedly be to keep every diplomatic deal under cover until it has become a *fait accompli*. And that is exactly what the American people, with their burning interest in the nature of the postwar order, must not permit at this time. A censorship rule of this kind is not stupidity; it is an out-and-out attempt to keep the minds of the people in ignorance and to muzzle their voices until it is too late to speak. A censorship department which is conducted for that end needs overhauling and a new set of principles.

Another Test Vote At Washington

WE HAVE been hearing a good deal of late about test votes and score cards for congressmen. Some of our readers have not shared the skepticism which The Christian Century has felt regarding the worth of such tests; an example of such dissent will be found in the correspondence section this week. But the Senate took a vote last week which we are ready to admit provided a real test of the present health of American democracy. By 39 votes to 20, the Senate confirmed President Roosevelt's appointment of Thomas F. Meaney to be federal district judge for New Jersey. By so doing it acted to bring into contempt the integrity of the federal courts. Could there be any surer way of undermining faith in democracy and in the American government? The Meaney appointment was part of a political deal so sordid that it lined up against the President Governor Edison of New Jersey, a former member of his cabinet; the leading newspaper in New Jersey, the *Newark Evening News;* the leading newspaper in the state just across the Hudson, the *New York Times;* and finally the most respected member of the Senate, who has backed Mr. Roosevelt consistently on other issues, Senator Norris of Nebraska. To insure the votes of the notorious Hague machine to re-elect Senator Smathers, a party hack, the President nominated to the federal bench a Hague tool, and the Democratic majority in the Senate, by a strict party vote, confirmed the abominable choice. Almost worse than the vote in favor of Hague—for that is what it was—was the fact that 37 senators ducked voting at all. If the Union for Democratic Action, or any other body, is looking for tests by which to determine what federal legislators can be trusted to defend democracy, it might well spare a little time to ponder the Meaney vote.

India on Verge Of Storm

INDIANS will refuse all cooperation with either the British or the American troops in India until they can cooperate as free men, if they accept the counsel of Mahatma Gandhi. On the eve of an important meeting at Wardha of the leaders of the Indian National Congress party, Mr. Gandhi modified his former intransigent demand that Britain and her allies evacuate India. If Britain would grant India her freedom, he offered, he would not object to the presence of British and American troops. To be sure, this offer was qualified by the stipulation that Britain must pay for the troops' upkeep, without charging the bill to India, that she must make them responsible to Indian command and must promise that they will leave India immediately after the war. In the meantime due compensation must be given for buildings and lands commandeered for military purposes. This conditional approval is far from the blanket endorsement of the presence of American troops in India which our newspapers, aided by interpretations from Washington, have been giving the American people. In fact, the people of this country have never known less about what is going on in India than now at a time when thousands of United States troops are helping to defend that bastion of British imperial power. A trickle of truth, however, seeps out around the tightly closed lid of censorship. It is clear that the Indian National Congress is again taking up the fight against the government's salt tax, in protest against which Gandhi made his famous march to the sea a decade ago. There is a serious food shortage and widespread criticism of the method of distribution of available supplies. Resentment at discrimination against Indians on the basis of their race has reached the place where Gandhi urges his people to resist every discriminatory act at no matter what

cost. Indian criticism of the Grady report to President Roosevelt on the industry of that subcontinent indicates that the Congress party fears this is a prelude to an extension of American economic power over India. The determination to secure political liberty has broadened to include economic freedom as well. Mr. Gandhi asks Britain to free India from all financial obligations and urges his countrymen to refuse to pay any taxes except those imposed by their own free and representative government. When the "dead weight" of British authority is lifted, he says, "India will begin the new chapter of her national life in which non-violence will be the predominant factor."

American Opinion Favors Entering a World Union

TWO INDICATIONS coming to the surface this week indicate that the isolationism of the 1920's and the 1930's is in full retreat. The "Gallup poll," more formally known as the American Institute of Public Opinion, reports that 70 per cent of the members of the Republican party now favor American entrance into some kind of league of nations after the war. This contrasts with 44 per cent of Republicans who held that view last year, and only 23 per cent in 1937, when the present war started in China and Spain. We doubt whether this remarkable shift is due so much to the leadership of Wendell Willkie as to the fact that the tragedy of the consequences of the present international anarchy has at last become clear to almost all thoughtful Americans. Another example of the same trend appeared in the action of the annual convention of Federal Union, Inc., in advocating union not merely with Great Britain nor with the democracies alone but with "all peoples who are prepared to share the rights and responsibilities of the [international federal] union." The doctrinaire isolationism which has hitherto proved such a handicap to the proposal of Clarence Streit, confining membership in the proposed world state only to those nations which could comply with a narrow creedal standard, has therefore also given way to the compelling logic of the present general catastrophe and opened minds hitherto closed to the values inherent in "international organization to include all the people of the world." When opinion is shifting so markedly in two groups as diverse as the Republican party and Federal Union, there is hope that the shift will make itself felt even in Washington.

Extend Internment to More Citizens

ANOTHER blow has been struck at the faith which American citizens of Japanese ancestry have in the justice and humanity of democracy. A second army order extends the zone from which they are barred to include even the eastern side of the Pacific coast states and all of Arizona. Thus many of the citizens of Japanese lineage who voluntarily left their homes in the coastal areas and moved inland at the beginning of the agitation which preceded the first internment order have been uprooted again. The only advantage which they appear to have gained is that they now go directly to the relocation centers, instead of being compelled to camp for an indefinite period in an assembly center like the Santa Anita race track. In the stables and grandstands of that place many thousands of people have been quartered for months, deprived of even the simple equipment which they were permitted to forward to the semi-permanent relocation centers. Crowding, enforced idleness and the penal psychology of the concentration camp is gradually killing hope, especially among the incarcerated 70,000 younger citizens who were born in this country. This new step, coming after the report of the Tolan committee and all the agitation against the unconstitutional procedure of the evacuation, emphasizes the fact that the whole policy is based on discrimination on the basis of racial origins, since it is being taken simultaneously with an army order which permits several thousand German and Italian *aliens* to return to the coastal areas from which they were ousted four months ago. Its demoralizing effect will be strengthened by the fact that it coincides in timing with the filing of suits by the "Native Sons of the Golden West" and by the American Legion to take the franchise from citizens of Japanese ancestry, who may still vote although they are interned. If this object is achieved, its sponsors have announced that they intend to strike at the right of citizenship itself for "all peoples and all races which do not fall within the characterization or description of white people," except Negroes. Yet there are still innocent souls who believe that what is happening on the west coast is simply a matter of temporary "military emergency"!

Odell Waller Is Executed

FOR A FULL account of the final hearing of the Odell Waller case and Governor Darden's decision that the death sentence imposed by the court must be carried out, readers are referred to the news report from The Christian Century's Richmond correspondent on page 892. The decision was based upon the governor's conclusion that the imposition of a poll tax "does not have the effect of dividing the people of the commonwealth into economic classes," and that therefore Waller did have a trial by a jury of his peers. The laws of Virginia do not make the payment of poll tax or the ownership of property a condition of eligibility for jury service, as some states do, but it was not denied that, as a matter of fact, jury lists are drawn from the lists of taxpayers. If a tax requirement constitutes a class distinction, it would not seem to make much difference to a defendant whether that requirement is imposed by law or by administrative policy of the officers of the courts. The thorough and conscientious procedure of Governor Darden in this case deserves the highest praise, whether or not one agrees with his decision. It can easily be seen that a contrary decision as to the effect of the poll tax in dividing the citizens of the state into economic classes would have far-reaching implications. Even though the payment of the tax is not a legal qualification for jury service, it is for voting. To have held that the actual requirement of tax payment for jury service constituted an economic discrimination in the administration of justice would have implied that its legal

requirement for the exercise of the franchise constitutes economic discrimination in political rights. This, we believe, is true; the poll tax does debar an economic class from the exercise of political rights which ought to be universal in a democracy. But the governor of a state can scarcely be asked or expected to revise, by executive action, the political system established by law in his state.

The Spirit in the Wheels

AMERICAN Congregationalism has added to the official functioning of its organic life a new office whose good effects within the denomination are now becoming apparent and whose adoption by other denominations would, we believe, distinctly lift the spirit of the whole church. We refer to the creation, four years ago, of the office of *Minister* of the General Council of Congregational Christian Churches. This office is unique among churches which adhere to a congregational polity, and it is not too much to say that it has no precise counterpart in churches of presbyterial or episcopal polities. The "minister" is not the moderator of the council, and though his office includes the title of secretary and the responsibilities of administration, its actual functioning lays stress upon the pastoral responsibility of its incumbent.

The significance of this office can be understood only if we are aware of the tendency in all human organization, the church not excepted, to make the organization an end in itself, or at least to allow the requirements of its operation to overshadow the ends which the organization was designed to serve. This is a universal human weakness, which calls for continual vigilance and resistance in every field—in politics, in business, in education, in social life, and no less in religion. Organization there must be—the great ends of man's life are not attained in his separateness, but in cooperation with his fellows. The Christian church is the organic community in history which carries and proclaims the Christian gospel, but it has many forms of work to do, and it must commit its many tasks to specific agencies, created within and by its own body, which function on behalf of the whole body for the high ends for which the body exists.

How better can the ideal functioning of the church be described than in the imagery of Ezekiel the prophet who saw a vision of wheels within wheels all whirring with incredible speed, and all moving in harmony because there was a living Spirit in the wheels? "Wherever the Spirit impelled them to go they went," for they were not just wheels, mere mechanical things, but living things, made alive by the Spirit that was in them. To aid in keeping the Spirit alive and predominant in the wheels of all its organized expression, Congregationalism created the office of Minister of its General Council. The new office was to be at once a symbol of the church's conception of the spiritual character of all its work, and in the person of its incumbent a living source of spiritual vitality and inspiration.

The Congregationalists were the first to discover that this generic and pre-eminent function inherent in all Christian organization was not provided with a leadership specially qualified and set apart to embody and express it. The idea probably took form when Dr. Douglas Horton was called to the secretaryship of the General Council in 1938. He had been a pastor continuously from his ordination, and was at this time minister of one of the denomination's outstanding churches in Chicago. Pondering his call to leave the pastorate and accept an administrative task, he found difficulty in divesting himself of the pastoral office which had become a kind of second nature and which he was reluctant to relinquish. But as he reflected on his call, the question arose: Why should not the pastoral function be represented in the church's general organization, and why should not this secretarial office be reconceived and transformed into a pastoral office? He proposed to accept the call if this could be done. His proposal met with immediate approval and his election as Minister of the General Council with the status of secretary, followed.

Given a wide margin of freedom for study and experiment in defining the function of his new office, Dr. Horton made the spiritual life of his denomination his absorbing concern. He took the whole denomination as his parish, asking himself the same kind of questions as those the local pastor must continually ask, and devoting himself to the integration, the orientation and the enrichment of the life of the larger parish, as a pastor does in the life of his particular congregation. The influence of his scholarly and winsome ministry has been felt at every point where the interests of his denomination are focused —in the colleges, the theological seminaries, the missionary, educational and benevolent boards, the ministerial organizations, the local churches, both rural and urban, and in the many contacts of his denomination with other branches of the Christian church.

Dr. Horton is looked upon, not as the symbol of any particular cause, but as the symbol of the Christian faith itself, even as every pastor is thus regarded by his congregation and its community. His office invests his person with this significance. And conversely, his trained awareness of the trends of contemporary Christian thought, his intimate acquaintance with what is going on in other communions and his representative participation in the whole round of movements by which all the churches are seeking closer fellowship with one another—all this in turn, invests his office with distinction and makes available to the denomination a larger measure of the riches of the whole church than it would receive without such a ministry.

The fruits of this office and its functioning became distinctly visible in the character of the recent meeting of the General Council at Durham, New Hampshire, an account of which appeared in these pages last week. Denominational conventions have become more or less static in their programs and have lost much of their appeal to the rank and file of both clergy and laity. This is due largely to what might be called their too obviously "pragmatic" or promotional character. They are conceived as occasions for the many agencies of the church to push their various causes by means of reports and "inspirational" addresses designed to stimulate their support.

While this is, of course, a proper and necessary part of such a convention, there is a more central part whose neglect leaves a profound need unsatisfied.

The church of today has lost that fine edge of conviction which characterized the faith of the fathers, and there is everywhere a yearning for its recovery. Christian people still cling to the organized forms and agencies of the church, but they do so without deep and sharp convictions as to their meaning or their paramount importance. A church convention where all these agencies pass in review is the logical and appropriate opportunity for the leadership of the church, lay and clerical, to reconsider the meaning of the church itself—its faith, its sacraments, its worship, its gospel, its fellowship, its mission—to inquire as to its weaknesses, in humility to measure its strength, and vicariously to lift the whole church into the presence of God for a fresh outpouring of his Spirit.

The Durham meeting of the General Council was notable for its conscious endeavor to do this. Like its sessions held two years ago in Berkeley, California, this General Council placed Christian worship first on its agenda. From its opening service of commitment, in which it identified itself with its Pilgrim forbears by "Owning the Covenant" they used, to the final benediction, the council acted throughout as if it were in reality a congregation of the church of Jesus Christ. Conducting itself as a worshiping congregation, it was perfectly natural for the council to subordinate the institutional to the spiritual throughout its entire program.

At Durham, each major issue, instead of being frozen into institutional unreality, was discussed by representatives of the younger churches abroad, of the seminaries, of national missions, of the colleges and religious educators. The seminars on the nation, the family, the land, money, work, worship and teaching were alive and creative because in them the basic biblical teaching of the church was related to contemporary experience. The conception of the council as the ministering witness to the Kingdom of God—like the church itself—rather than as a board of specialists, also proved that it can make room for creative innovation. Thus the Durham meeting provided a friendly welcome to a new guild for the development of art as one of the languages of religion and for the organization of a voluntary group for theological study.

We do not attribute all of this to the functioning of the new office of Minister of the General Council. To do so would be an exaggeration. Congregationalism—perhaps more than any other American denomination—has traditionally made a place in its representative gatherings for some consideration of the deeper problems of the Christian faith and the meanings of its organized agencies. But those present at Durham agree that its program exhibited a positive and pronounced development of this primary aspect of the Christian enterprise, and that this was due in large measure to the response of the denomination to the leadership of its "Minister at Large."

Our reason for directing special attention to what Congregationalism is doing is not merely to applaud that denomination, nor to eulogize Dr. Horton—whose Christian modesty may indeed make him uncomfortable under a public appreciation of his work. Our purpose is a general one. All the churches are in need of a service like that which Congregationalism has provided for itself in creating an office whose function is to keep alive the spirit in the wheels of its organizations.

In two other large denominations of the congregational polity, the Northern Baptists and the Disciples of Christ, there exists a tension bordering on a threat of defection, due to the unsatisfactory character of their conventions. For years the Fundamentalists have held a kind of rump convention preliminary to or alongside of the regular Northern Baptist Convention. Their emphasis is chiefly upon what they regard as the major doctrines of Christianity which they claim are not given adequate place in the regular convention program. The Disciples, on their part, find themselves supporting two conventions—one representing the organized agencies of the denomination, the other representing a protest in favor of more preaching of the traditional doctrines of the Disciples.

With the form in which both of these protesting groups state their case, The Christian Century has scant sympathy. But we believe that they have, nevertheless, a case which, with deeper insight and more restraint of partisan feeling could be stated so persuasively that both denominations would see it and respond by adding a new dimension to their representative assemblies—a dimension of spiritual depth, which includes preaching, worship and study on the deeper level whence those living springs arise which give vitality and meaning to all Christian organization.

The Disciples will soon be given a fine opportunity to introduce this ministerial function into their general organization. The denomination has long felt the need of a full time secretary of its General Convention but has been unable to drive a wedge into the closely unified budget to secure funds for this purpose. At its convention to be held this month in Grand Rapids, Mich., a memorandum will be presented by the Association for the Promotion of Christian Unity offering to relinquish its place in the budget—a very modest place—to the General Convention, provided the convention will include as one of the functions of its secretary that of promoting the cause of Christian unity and appoint a man qualified to represent the Disciples in this work. Here, we suggest, is an open door leading, not to another secretaryship, but to the creation of a new office, that of Minister of the General Convention. The incumbent of this office would be in a position analogous to that of Dr. Horton, and the Disciples could expect from his activity such fruits as those which have proved a blessing to their Congregational brethren.

The churches of presbyterial and episcopal polity have the same need of this reorientation of their representative assemblies and of their whole organized expression as the less democratic denominations which cling to a congregational polity. The office of bishop in the Episcopal and the Methodist churches is so overloaded with administrative duties that its "shepherding" function is reduced to a narrow margin. If one bishop in each of these bodies were detached from administration and set apart—not set *above*, not an archbishop!—to be a minister to the whole body, under whatever title the accepted nomenclature of the body might suggest, we believe a new impulse

would be felt throughout each body. One cannot help reflecting upon the difference it would have made to Methodism had the theological learning, the spiritual vision and the social outlook of Bishop Francis J. McConnell been capitalized for this generic spiritual function, instead of having put these rare gifts under the restraint of administrative burdens which, though they have been borne with indisputable competence, have been borne by a spirit that was always ill at ease.

It should be recognized by all our churches that both Christian organization and Christian faith are entering a period of radical reorientation. Few of our practical agencies will function according to their traditional pattern after the war. But the faith also is entering a period of radical reorientation. The old controversies are becoming obsolete, especially the issue between orthodoxy and liberalism. In their extreme forms of fundamentalism and modernism, respectively, their sterility is now apparent. Liberalism is increasingly taking the form of orthodoxy and orthodoxy is increasingly utilizing the method of liberal inquiry to interpret itself and to establish its truth.

The possibilities of fellowship in Christian thinking and of cooperation in Christian enterprise have not been so rich since the Reformation. The emerging orthodoxy is of such a character that it should be able to win fundamentalism from its intransigence, while in the opposite direction it confronts the characteristic mentality of our modern world with a positive reaffirmation of the Christian gospel. In this situation the great need of the churches is that they shall be shepherded by a ministry competent to contribute enlighteningly to the people's understanding of their own faith. Yet not alone to contribute, but to guide the spontaneous and irrepressible consideration of these great issues away from controversial dead ends into what the Psalmist calls "a large place."

We are not suggesting that the mere creation of a high pastoral office can do this, for it is the task of the whole body of the Christian ministry. But a particular *minister* invested with this responsibility by his denomination, possessing the appropriate gifts of mind, and generously endowed with a catholic spirit can both symbolize the deepest yearnings of his denomination and powerfully foster their realization. Through his leadership of the church at worship in its representative assemblies, through his fellowship with his brother ministers of the parishes, and through direct and constant contact with lay leaders, his wise and inspiring influence can quicken the understanding of the whole body with respect to the verities of its common faith and the spiritual meaning of all the work in which the church of Christ is engaged.

Time

I HAVE no time to spare,
And measure it with care,

So that the setting sun
Finds all my labor done:

And yet it does seem odd
Just scraps are left for God.

ISABEL M. WOOD.

The Donkey

EDITOR THE CHRISTIAN CENTURY:

SIR: I read last week in the notes to W. H. Auden's exciting poem, "New Year's Letter," full of wit and sap, a saying of A. E. Housman. He was speaking of a certain textual critic—for Housman was not only a poet but a classical scholar of almost fabulous learning. That critic, he said, "is like a donkey between two bundles of hay, who fondly imagines that if one of the bundles be removed he would cease to be a donkey." That, you will agree, does not tell us much about donkeys, but it tells us a great deal about ourselves.

What we say of donkeys is often perfectly true of "donkeys"—of men, that is to say, who set up the donkey as a sort of whipping-boy, a scapegoat who carries the load of our stupidity. The real creature may have suffered because of his native independence. He is not so tractable as the horse or the mule; he will not be put upon. But do you believe that any real donkey ever hesitated between two bundles of hay?

We have a way of treating the other creatures who share with us this earth as if their character was to be judged by their subservience to man. We have been accused of making gods in our own image; we may also make donkeys in our own image. That habit has a fine value when that daring poet, G. K. Chesterton, writes his lines upon the donkey. They are among the most moving of lines and are, thank heaven! romantic:

The tatter'd outlaw of the earth
Of ancient crooked will,
Starve, scourge, deride me; I am dumb
I keep my counsel still.

Fools! For I also had my hour,
One far, fierce hour and sweet.
There was a shout about my ears,
And palms before my feet.

That beast itself had a symbolic meaning when the King came to his own. It was the beast on which a king might ride, but a king of peace. Yet the poet is not thinking of that beast in his poem. He is thinking of all tattered outlaws who had their hour when he came till he entered paradise with one of them by his side.

But what of that donkey who thought his character was changed when one bundle was taken away?

"If only there were no longer this dilemma I should cease to be an irresolute and hesitating being," so we say. But only the occasion would be changed. The fault, dear donkey, is not in those bundles of hay but in you.

I once heard an eloquent speaker say, "You cannot change the character of a tiger by painting its cage." A voice came from the audience, "How do you know?" He might have answered, "I am not personally acquainted with many tigers, but I think I know my fellow men." As a matter of strict fact a good deal can be done for a man by painting his cage. But when we come to the things by which men live something more is needed. If he is to enter into life, he will have to choose and to venture.

Ever yours on behalf of all donkeys,

QUINTUS QUIZ.

Conscience and the State

By Earl H. Furgeson

THE OFFICIAL and unofficial attitudes toward conscientious objectors are a reliable indicator of the level of democratic enlightenment in any age. Recognition of conscience is basic to democracy both in theory and in practice, but one would never suspect it from listening to some of the leaders of our patriotic organizations. "To fight indifference we must fight pacifism," was the advice given a Connecticut audience by a high-ranking officer of the "Americanism Commission" of one of our patriotic pressure groups. When the writer addressed the Rotary Club of an important Massachusetts city on the rights of conscientious objectors, he was told by the chaplain of the club that the majority opinion of the members present was that pacifists ought to be tried as criminals and sentenced as such. No attempt is made by such persons to distinguish between the criminal who breaks the law for his own advantage and the man of conscience who sacrifices his own advantage for what he regards as a greater good for society.

Happily, our official attitude expressed in the law of the land is somewhat in advance of the prejudices of the people. Otherwise we would probably see repeated the fanatical treatment of pacifists which was the most shameful part of our conduct in the last war. But the law of the land is grudging and inadequate in the recognition it gives to conscience, as we shall see later on. First, let us ask why the recognition of conscience is a matter of prime importance.

Why Respect the Rights of the C.O.?

From the point of view of social philosophy there is at least one substantial reason why the state ought to give full recognition to the principle of conscientious objection: A society of free moral beings is not possible unless the state does recognize this principle. It is an axiom of ethics that a moral man cannot do other than that which his conscience commands him to do. If he disobeys his conscience from choice, he sins and is no longer a moral man. If the state commands him to act in violation of what he conceives to be right, he must either consent, in which event he sacrifices his integrity as a moral man, or he must refuse, in which event he sacrifices his freedom and standing as a citizen. When we deny the obligation of the state to recognize conscience we invite this impossible dilemma, and by implication we deny the only legitimate aim of any state, namely, to encourage the development of its citizens as free moral beings. The state, therefore, must recognize the principle of conscience.

But this will seem to some like the apex of political folly. Can we allow freedom of action to any and all fanatics who crusade for everything from nudism to the doctrines of Jehovah's Witnesses? This is a fair question and deserves a straight answer.

In the first place, recognition of conscience does not mean that the state confers upon the man of conscience the right of unrestricted activity on behalf of his ideas. It means, as a minimum, that the state shall not regard the man of conscience as a criminal, nor shall it permit him to be treated by his fellow citizens as such. It means that the state shall accord him the largest measure of freedom consistent with the general welfare and shall impose upon him only those restraints which are consistent with respect for him as a sincere seeker for the common good. It means, on the other hand, that the man of conscience must accept for his part at least two obligations.

An Irreconcilable Conflict

First, he must be prepared to pay a price for his idealism when his stand conflicts with generally accepted ideas of what the common good is. The fact that differences of opinion are possible about such a fundamental matter is one of the penalties of finitude from which there is no escape. The moral man or the man of God may have a deeper insight into the common good than that which is embodied in the civil law. But civil law cannot be set aside in favor of a minority without endangering the structure of civil society. Neither can the man of conscience violate the moral law imposed upon him by his conscience. The situation represents, therefore, an irreconcilable conflict between two forms of law equally valid and binding. But since sovereignty, or the power to punish, lies with the state the man of conscience must be prepared to accept his punishment, as sincere conscientious objectors always have, until the general level of enlightenment is raised.

Although men of conscience have always assumed the hardship of suffering for their convictions, they have been less willing to assume another obligation equally important. It is the obligation to make conscience rational. Conscience is often spoken of as if it were some mysterious faculty operating in its own right apart from reason, the "candle of the Lord." The Methodist catechism defines conscience as "God's voice speaking to us . . . our best guide and the basis of character"—a view which is at best a half-truth. The empirical conscience is not our best guide either to right or to truth. The statement of the catechism is true only of the rational conscience.

Conscience Must Be Made Rational

The prevailing view among objectors and legislators alike seems to be that conscience is a law unto itself and that there is no appeal from its verdicts, not even an appeal to reason. British tribunals, for example, test the sincerity of conscientious objectors by asking them, among other things, the following question: "Are you sure that your objection is one of conscience and not of reasoning . . . ?" As if conscience were not expected to be reasonable!

Such a view of conscience delivers us into the hands of an impossible relativism in which any private revelation must be accepted as valid if only the individual is willing to die for it. Conscience so conceived sheds no light on

any issue because it sheds equal light on contradictory issues. It commands the patriot to say, "It is sweet and fitting to die for one's country"; it commands the pietist to say, "I must be loyal to God above my country." It permits the Adventist to labor on Sunday but not on Saturday, while it commands the Methodist to labor on Saturday but not on Sunday. As Professor Everett used to say, there would be conscientious scruples against eating red cherries if adults had been so conditioned in their childhood. The catalogue of scruples proceeding from "conscience" is a fearful one and the average man is not altogether at fault in his reluctance to see the state recognize conscience—if this is what conscience means.

Before the Bar of Reason

The only deliverance there is from this impossible relativism comes in placing conscience under the surveillance of reason. The cultivation of a rational conscience is an obligation which the man of conscience will impose upon himself, since none can impose it upon him. And the quest for rationality is one which he will recognize as being a social quest quite as much as it is an individual revelation. Individual revelations are under suspicion until they prove their truth to other rational minds. It does not vitiate conscience to require it to appear before the bar of reason and listen to testimony from other rational minds. So far as the man of conscience is concerned, the danger is not that the social testing of convictions will lower his light to the common level. The danger is that he will not seek the fellowship of other minds and compel his private revelation to prove itself by the ordeal of rational intercourse. Suspecting that he may have to stand alone in the end, he chooses to stand alone from the beginning, thereby preventing the critical refinement of whatever truth may have been revealed to him.

Assuming, however, that the mature conscience is rational, why should not the state grant a fuller recognition of conscience? Why must the present legal recognition of conscience be so grudging and inadequate as to exclude some men of conscience altogether while favoring the absolute conscience which operates without regard to the particular situation? The Selective Service Act of 1940 offers exemption to any person who "by reason of religious training and belief is conscientiously opposed to participation in war in any form." This implies that only religious persons have consciences and that their consciences operate on the principle of "all or none."

Where the Present Law Fails

Non-absolutists who would want to distinguish between a just and an unjust war would have no recognition under the present law, and neither would one whose objection came from moral, humanitarian or political grounds. Socrates who drank the hemlock would suffer a similar fate today because his conscientious objection proceeded from moral and philosophical rather than religious grounds. "Conscientious discriminators" are no nearer recognition today than they were when the Supreme Court denied citizenship to Professor Douglas Clyde Macintosh because he was not content to give his conscience into the keeping of Congress, allowing Congress to decide for him the rightness of going to war.

Discriminatory Judgments

To grant citizens the right of conscientious objection which is discriminatory rather than absolute and which is moral or political rather than religious is to grant a right which creates difficult political problems. Nevertheless, one cannot escape the conviction that the Congregationalists, who supported the Revolutionary and Civil wars, but not the Mexican War, occupied a more defensible position than those who now hold that a citizen must either support all wars which Congress may declare, or have an absolutist conscience against all war and support none.

Of course, if the aim of the state is national aggrandizement the rights of conscience must be withheld. The citizenry must be made "the tail of the state kite," as Professor Hocking says of Italy. Having accomplished the subordination of the citizenry the state is in a position to demand unquestioning obedience. Any assertion of conscientious objection becomes sabotage against the purposes of the state, and men of conscience, when they arise, have to be shot—as they are being shot in the totalitarian states of our day. If citizens of the democracies are shocked at the consequences of totalitarian philosophy, they ought to remember that suppression of conscience officially or unofficially is a totalitarian measure. Recognition of conscience is one of the marks of humane government and, more than that, the widest possible recognition of conscience is an inseparable part of the democratic tradition.

VERSE

Repent

BARK from a gun's brazen throat—
Echo of what former din?
Cold was the night of suspense,
Oh, the denial, the sin!
Then a cock crowed in the dawn.
Now let the weeping begin.

EDITH LOVEJOY PIERCE.

The Victorious One

THE strong turned their faces from me
And the weak cried out at my shadow;
Mine, mine, were the victims of the plague and pogrom,
The too few casualties of the small wars,
And the aged, weary of avoiding me.
Now, drums beat and people cheer me
Unknowingly;
Now, the young and the beautiful and the strong limbed
Hasten to me.
No longer by tens and hundreds
But by thousands and tens of thousands.

These are the years of recompense—
Reward for the lean, long centuries.

CORINNE DERTZ.

What Has Happened to the British?

By Oswald Garrison Villard

THE question which everybody is asking as the disasters in Egypt have been added to the appalling record of Norway, France, Greece, Crete, Burma, Malaya and Singapore is, What has happened to the British? Why is it that they cannot stand up to the Germans; that barring one successful campaign in Libya, their only great success has been in Ethiopia and Eritrea against the inferior Italian troops? Are they worn out, exhausted by the terrific strain they have undergone since the war began nearly three years ago? Is the morale of their troops sagging, or are they just incapable of mastering the technique of modern warfare? And why have they not produced a single outstandingly capable military commander? Is it because they lost a superb and heroic generation of men in the last war which, had it lived, would have been dominating and inspiriting English life today?

That American public opinion is gravely concerned is obvious; one feels it on every hand. Thus a Waterbury, Connecticut, daily denounces British generalship as "disgraceful." Men on all sides are saying today what this writer set forth long ago, that if this war is to be won the Americans must win it. This irritates some people. They feel that we are having to "hold the bag"; that the war is being dumped on us, and that our sons must be sacrificed because of British military incapacity. They are confirmed in this by some of the utterances of Prime Minister Curtin of Australia, who has frankly said that Australia now looks to the United States to save her and be her guiding star in the future.

What Happened at Tobruk?

From India come trustworthy reports that the English authorities there are doing precious little to prepare that country to defend itself, and are lying back and saying that they cannot save India, but that the United States will and should since it has the money, the men and the equipment needed. But it is the sudden loss of Tobruk which gives the finishing touch—a collapse so unforeseen that the German press reports Field Marshal Rommel as being utterly unprepared for the British debacle and having to improvise his campaign beyond Tobruk as he went along. How can all this be accounted for?

It is not easy to explain. My mind goes back to that Friday afternoon in August 1939, when I sat in the House of Commons and heard Prime Minister Chamberlain take the fatal step of announcing that an ultimatum had been sent to Hitler demanding that he cease his aggression upon Poland, under threat of war. Everybody knew that that meant war, and those of us who were fortunate enough to obtain admittance to the Commons felt that we were privileged in being present on such a historic occasion certain to be deeply moving, and as thrilling as tragic. We came out quite disillusioned and let down. I have heard far better and more moving speeches in that august body on purely domestic issues. There was no sense of the profound gravity of the hour, nothing to make one feel that the life of England had been staked on the spin of the military wheel, and precious little appeal to the deepest emotions. One had no feeling of having been the witness of the beginning of an appalling catastrophe—appalling whether England won or lost. Somehow whenever these disasters occur that scene returns to plague me.

Where the Trouble Began

Just seven months later the chief of the general staff admitted that England was at that hour of August 1939 wholly unprepared to go to war. He said that if Hitler had attacked then England would have gone down. But now Hitler, he said, had "missed the bus" and England was ready—all this just one month before the disaster in France and at Dunkirk.

That is where the trouble began. England went to war utterly unprepared, with its statesmen and generals gambling recklessly upon the survival of their great nation and its magnificent traditions, without having the slightest conception of the terrific power and force of the machine they had allowed Hitler to build up under their very eyes in violation of the Treaty of Versailles. It has often appeared since that day, and appears now, that the British have never really taken the measure of their adversaries. They have learned some things as they have gone along, at a terrible price, reassuring themselves with that stale and stupid remark that England loses every battle but the last.

The debates just held in the House of Commons show that even today the British government is not convinced of the value of dive-bombers, although they were the outstanding military development of the German campaign against Poland, and have been ever since a potent factor in every victory that the Germans have won. There is plain military incapacity in England, and there is no blinking the fact. The truth is that the British have never been good soldiers; that although they have won innumerable wars they have rarely, if ever, been efficient and capable on the field of battle. Of this there is endless proof, from Bunker Hill down to this very day.

Lost Generations

It is not that British manhood is sagging, if by manhood we mean extraordinary personal bravery, dauntless endurance, unending faith and hope in the face of defeat after defeat. It is true that they sorely lack the men of the lost generation that died in 1914-18, for undoubtedly the flower of young England perished at that time. But so did the flower of the corresponding German generation and the Russian generation. Yet today both these countries are proving to us that they have extraordinarily brilliant military leaders, and a stamina, courage and indifference to death beyond adequate description.

Virility the British still have, and superb material. Eight months ago I met a Hungarian officer who had come to the United States via Greece and Egypt in the aftermath of

fighting in those sectors. He could not praise highly enough the British troops that he had seen. In all his military life he had never beheld such superb men as the British soldiers and their company officers. "But," said he, "when you come to the colonels and generals there is just nothing there," tapping his forehead as he spoke. Of course this is in large part due to the fact that the Englishman is not by nature militarily inclined, that he does not wish to be regimented and drilled and made an automaton in a great military machine, as does the German. It may even be that he is too decent, too generous, too fine, to fight adequately the incredibly ruthless troops of Hitler and the mikado.

British Generalship

That his leaders are wanting—lack imagination, are hidebound and unable to visualize new methods, new tactics, new ideas, or master this mechanized warfare—is beyond question. Anybody who studies Liddell Hart's short history of the last war will not be surprised at that. If there was any blundering of which military men could be capable the English leaders of 1914-18 were guilty of it, and so were all the others on both sides. Nonetheless, it is perfectly obvious that there has been dry-rot throughout the British army and the government. Winston Churchill banks now upon General Wavell, whom he made commander-in-chief in India after his grave defeat and his victory in Libya. But Wavell, as has recently been brought out by General Sir Hubert Gough, did nothing, when formerly commander-in-chief in India, to prepare that country for war with the Japanese. With endless cheap peasant labor available, he did not even build a road to connect India with Rangoon. Had that road been in existence the whole story of the fall of Burma might have been different —would have been, General Gough says.

Hitler has profited because Versailles wiped out the entire army of the kaiser's days with its old stupid traditions, customs and caste lines. England would be far better off today if its army had been disbanded and an entirely new one built around modern machines, with younger men free from ancient traditions.

It is true, too, that if one looks at civilian England, with its failure to deal with its slums, to build up the dull sodden masses in the great British industrial towns, its refusal to break down the caste lines, its inability to modernize its industry—to the despair of all Americans who have tried to work with or for it—one is struck by the same lack of vigor, force, open-mindedness and readiness for new ideas and new methods which is so characteristic of the British high army command.

A Magnificent People

But while it is necessary to state these things, to give the picture as it is, I want most earnestly to renew here the appeal for sympathy, for friendliness, for good will for the British that I made in The Christian Century some months ago. Whatever their faults and difficulties they remain a magnificent people, closer to us than any other. They are worn down, almost exhausted by three years of nearly unendurable agony, suffering and death. No other country could have been as heroic, though I hope we should have come very close to it. They have done their best, and it has been a great best in the face of the most terrible and ruthless foe in all history.

So I bespeak for them an understanding and sympathetic criticism when criticism needs must be. We are not so sure as to what we Americans could achieve, or can achieve, against this same foe. Our generals are untried and have been brought up in a military school even more remote from reality than the British. We have, perhaps, greater vigor, greater initiative, greater mechanical talent, for we are a younger people with aptitudes especially fitted to the machine age. Nothing of this, however, gives us the right to any better-than-thou attitude. Face the facts we must, since we are profoundly involved. But it would be the greatest possible misfortune if these two countries should drift apart under the strain of the global war, for in their hands lies, after all, the greatest possibility for an enduring peace.

Isaiah 1:10-18

A Modern Paraphrase

By Henry W. Mack

[Originally written to a people who, in the face of war's crises, were making a great show of religion in an attempt to "buy God off" and so avert the evils they saw approaching.]

HEAR the word of God, you hundred per cent American Christians; pay attention to me for a moment, you noisy Christian patriots.

What do I care for your complacent patronage? I have had enough of your highly religious respectability, your pious platitudes, your searching out of all the big words of religion; and I take no delight in mere regularity of church attendance, or highly paid choirs, or the subdued clink of small change in plush-lined collection boxes.

When you spare me a few moments on Sunday morning, whoever made you think that your secular-minded spirits could add anything but hypocritical lip service to my house?

Stop making my house a fashion show; I hate your sophisticated culture; sin and worship, those two can't go together; won't you ever assert common intelligence? Your ways make even solemn meetings a sinful farce.

Your Thanksgiving, and Christmas, and Easter seasons —why even your regular communion feasts my soul hates; you think that by such special days you fully appease me! My patience is wearing thin!

And when you make your fancy prayers, I will hide myself from you; your whole multitude of common prayers I will ignore; for your mind is filled with war, and armament profits, and callousness toward suffering.

Take an utterly new stand, cleanse your hearts and minds from the polluting atmosphere of sin in which you have been living; see that I no longer must look at your divided motives, your luxurious tastes, your indifference to the sanctity of human life; cease from your evil commitments;

Learn the strategies of peace, the beauty of virtue;

make goodness attractive; go out and work for justice; take your full share in the world's pitiful calls for help, make room for honest assistance to the dispossessed and starving.

Come now, in the light of values set straight, let us bring our reasoning to a close: if your conscience is awakened then your blush of shame can be changed to a purity that shines in your countenance;

A life long dyed deep with sin can have the quality of pure wool.

BOOKS

From Rakery to Prudery

VICTORIAN PRELUDE, A HISTORY OF ENGLISH MANNERS, 1700-1830. *By Maurice J. Quinlan. Columbia University Press, $3.00.*

THE CLUBS OF THE GEORGIAN RAKES. *By Louis C. Jones. Columbia University Press, $2.75.*

ON THE SIDE of manners and morals, the marks of Victorianism are supposed to be primness and propriety of the type symbolized by the lip-pursed pronunciation of "prunes" and "prisms"; or, if viewed from the standpoint of religion, a naive evangelical orthodoxy accompanied by a code of conduct which identified virtue with abstinence from a few fashionable vices. There was a good deal more to Victorianism than that. How it came into existence as a reaction against the moral and religious laxity of the preceding century, and what specifically were some of those phenomena of decadent life and thought against which it was a needed protest, is well indicated in these two books. Mr. Quinlan's takes in a wider scope of movements, ideas, persons, literature and chronology, and lays the emphasis upon the protagonists of virtue. Mr. Jones puts the spotlight of research upon some of the eighteenth century exponents and practitioners of blatant and bizarre iniquity, who were conspicuous enough in their own time but are now generally forgotten (or were never known) by those who sneer at Victorianism as the picayunish morality of pseudo-elegance and the hypocritical conventionalities of "nice people."

Perhaps the first thing to note is that Victorianism did not begin with Victoria. "The home life of our dear queen" was indeed, as a contemporary characteristically remarked, quite unlike that of Cleopatra, but Prince Albert was probably more Victorian than Victoria herself. Together they confirmed the habit of not being amused by wit spiced with impropriety, but the habit had originated a century earlier. To find why it originated, one may explore, with Mr. Jones, those "clubs of Georgian rakes" who represented organized vice, obscenity and irreligion in high society in the years when the Prince Regent was "the first gentleman of Europe."

The spiritual progenitors of the "hell-fire clubs" and the like were the Mohocks of the late seventeenth century and the early eighteenth—those companies of aristocratic brawlers and ruffians whose sadistic humor and snobbish sense of superiority to the common people found expression in beating up the watch, destroying the property of tradesmen by night, "scouring" taverns, and maiming or murdering helpless persons. This phase passed into that of clubs characterized by blasphemy, obscenity, immoral practices, excessive drinking and gambling. Some specialized in one, some in another. Legends grew up around these clubs, and much of the contemporary exposure of them was fantastic and imaginative, but the clubs were real enough, though many of the alleged details about them are obscure and dubious. Mr. Jones is critical and discriminating, but he confirms enough to shock anyone capable of being shocked.

The most interesting of the clubs, though short-lived, was that of the Medmenham Monks, who occupied an ancient Cistercian abbey on the bank of the Thames, leased and fitted for their use by Sir Francis Dashwood. Their plan, as well as their motto, was that of Rabelais' Abbey of Thélème, *"Fay ce que voudras,"* and what they wanted to do was to make a ritual of irreligion and debauchery, collect and exhibit erotica, and exercise wit and conviviality without moral restraint. Two Scottish clubs, the Beggar's Benison and the Wig Club, specialized in phallic symbolism and imitations of fertility rites. The Sublime Society of Beefsteaks—always as much political as convivial, and more so when it expelled Sandwich for (at least after) his attack on a fellow member, John Wilkes, in the House of Lords—became respectable in the nineteenth century. Gladstone was a member. It died in 1869. The Demoniacs of Crazy Castle (Skelton) in Yorkshire, including Laurence Sterne, cultivated wit and conviviality and were probably no more unrestrained than *Tristram Shandy* would lead one to suppose.

Francis Dashwood rates a separate chapter, and well deserves it. He illustrates the fact that the Georgian rake often had other interests than debauchery. He was for a time chancellor of the exchequer under George III, later was postmaster general, and became an intimate friend of Benjamin Franklin, with whom he collaborated in a revision of the Book of Common Prayer on deistic and humanitarian lines. He founded the Medmenham Monks and was active in the Society of the Dilettanti, composed of men who had visited Italy. Among his associates in both was the Earl of Sandwich, a lecherous rake whose energy in the admiralty led him to invent the sandwich to save lunch time; and in the Dilettanti was Sir Hugh Smithson (later Duke of Northumberland) whose illegitimate son came to America and founded the Smithsonian Institution. The Dilettanti became serious and promoted the study of art and archeology, aided in the evacuation of Pompeii, and had a part in founding the Royal Academy. But though the rakes sometimes combined public virtue with private vice, their clubs were undoubtedly foci of moral infection. What they stood for was wit and conviviality regardless of decency. That is what "Victorianism" reacted against.

Turning now to Mr. Quinlan's interesting survey of this reaction, we find societies for the promotion of virtue and the suppression of vice being formed early in the eighteenth century. In the middle and latter part of the century there began a new formulation of evangelical morality and new efforts to promote it. Hannah More became a leading figure. Edifying fiction—absurdly goody-good, it seems to us—gained amazing popularity. The S.P.C.K. extended its work and the Bible societies were formed. Effects of the Evangelical revival and of Methodism became apparent. Bishop Wilberforce organized the Proclamation Society (a sort of "watch and ward" society), with nineteen bishops on its board and a duke as its president. The motive of many sup-

porters was to improve the economic condition of the country by making the working class more virtuous and therefore more industrious. The upper classes were criticized for setting a bad example, and new middle-class conventions of propriety arose. Bowdler's expurgated Shakespeare was published in 1818. Repression and censorship were extended to cover Jacobinism, republicanism and deism. The Proclamation Society prosecuted and secured the imprisonment of sellers of Paine's *Age of Reason*. The concept of "the model female" was standardized, with Mary Wollstonecraft as the horrible example of a female not content with a proper subordinate status for the sex. The age of sentimentalism was on. It was not as bad as what it reacted against but, as usual with reactions, it reacted against too much, and there had to be another reaction against it.

W. E. GARRISON.

Books Received

With Japan's Leaders. By Frederick Moore. Scribners, $2.75. (To be reviewed.)

The Arabic Commentary of Yefet Ben 'Ali the Karaite on the Book of Hosea. Edited with critical notes by Philip Birnbaum. Dropsie College, Philadelphia, $1.50. Yefet was an Arabic-speaking Jew who lived in Iraq and Jerusalem in the tenth century. He wrote a commentary on the whole Bible. Though he is now relatively obscure and forgotten, Dr. Birnbaum shows that his work greatly influenced later and more famous commentators. The text, here carefully edited from early manuscripts, makes his "Hosea" available to any who can read Arabic printed in unpointed Hebrew letters. A wider circle of students can read the scholarly introduction and analysis, in English. The work was a Ph.D. thesis at Dropsie College for Hebrew and Cognate Learning.

Sex Education in High Schools. By John Newton Baker. Emerson Books, $2.00. Not a textbook for students but a discussion of the problem for teachers and school administrators. It will also prove enlightening to parents who question whether sex education ought to be given in high schools.

Rural America Today, Its Schools and Community Life. By George A. Works and Simon O. Lesser. University of Chicago Press, $3.75. (To be reviewed.)

Altars Under the Sky. Edited by Dorothy Wells Pease. Abingdon-Cokesbury, $1.00. A lovely little book of selected verse and prose, helpful and appropriate for out-of-door worship, or for indoor worship when it is desired to draw upon the resources of nature. It will be invaluable in camps, and would be a good pocket companion on a vacation.

A Faith for These Times, Lutheran Sermons for Our Day and the Influences Which Inspired Them. Compiled by Sven Johan Sebelius. Augustana Book Concern, Rock Island, Ill., $2.00. This unusual book of sermons contains not only a collection of strong sermons by twenty-four outstanding Lutheran ministers, but also a statement from each preacher, in three or four pages, of those influences and experiences which have determined the course of his thought. In the aggregate, these personal and biographical sections become a composite philosophy of preaching.

What's in a Novel. By Helen E. Haines. Columbia University Press, $2.75. This is one of the wisest and most comprehensive of books about the modern novel. The author discusses the functions and values of fiction, surveys the changing moods and manners of fiction-writing from mid-Victorian days to our own times with critical and evaluative comment upon a multitude of novels, presents a panorama of recent and contemporary fiction in Europe and Latin America, discusses the uses of history and of symbolism and "the lure of crime," and ends with a chapter on the art of reviewing a novel. It will be greatly to the advantage of those who read much fiction—and most serious-minded people ought to read more of it than they do—if they would take enough time off from the reading of novels to read this enlightening book about them.

Publications of the American Council on Public Affairs, 2153 Florida Ave., Washington, D. C.: *World Organization, A Balance Sheet of the First Great Experiment.* A Symposium. $3.00. *Problems of Post-war Reconstruction.* Edited by Henry P. Jordan. $2.75. *Joseph Chamberlain and the Theory of Imperialism.* By William L. Strauss. $2.00. *The Closed Shop.* By Jerome L. Toner. $2.75. *Preface to Preparedness, The Washington Disarmament Conference and Public Opinion.* By C. Leonard Hoag. $2.50. *Forerunners of Freedom, The Re-creation of the American Spirit.* By Jerome Nathanson. $2.00. *The Failures of Peace, The Search for a Negotiated Peace during the First World War.* By Kent Forster. $2.00.

The Science of Peace. By Philip Marshall Brown. Revell, 75 cents. The author, president of the American Peace Society, stresses the basic necessity of peace within and of discovering "how the desires that control human conduct, whether in the family, in industry, politics, or international affairs, may be reconciled and guided into right channels." His general principles are sound, but he contributes little to the solution of specific problems.

The Social Background of the Old Testament. By David Jacobson. Hebrew Union College Press, Cincinnati, $2.00. (To be reviewed.)

Christ or Sispyhus? By Karl Pfeiffer. Author, Waverly, Ia., 25 cents. The author shows how the appeal of Christianity was weakened by its absorption of pagan elements, and argues that the church must put away the imperialistic character that it took over from the Caesars if it is to win all nations.

Dialogue with Death. By Arthur Koestler. Macmillan, $2.00. (To be reviewed.)

Keeping Your Church in the News. By W. Austin Brodie. Revell, $1.00. A practical handbook on church publicity.

American Social Problems. By Mary Elizabeth Walsh. Appleton-Century Co., $2.00. A textbook for Roman Catholic schools, intelligent and well written.

Your Morale and How to Build It. By Austin Pardue. Scribners, $1.50. Twenty brief chapters which might be radio talks or addresses to a youth conference—good ones. Some are about right attitudes in and toward the war and the place of religion in forming these attitudes. Others deal with various aspects of the problem of developing sound and strong personalities under any conditions.

Alien Votary. By Leta Meston. Kaleidograph Press, $1.50. Verse by a California poet who has an abundance of ideas and a distinctive technique for their expression.

Wings Over Chaos. Edited by Lilith Lorraine. Avalon Poetry Shrine, San Antonio. A selection from the verses of fourteen poets who, writing in various moods and manners, are urged by the common conviction that the ordered life of culture and beauty must go on even in a war-torn world.

The Tourist Hymnal. A. S. Barnes & Co. A little book of 138 standard hymns in cheap form, compiled by a committee of the Tourist Church, Daytona Beach, Florida.

I Still Believe in God. By Jacob A. Dell. Wartburg Press, Columbus, Ohio, $2.00. A religious view of the world, beginning with affirmation of the existence of God as an unprovable but rationally inescapable act of faith, showing how faith gives meaning and direction to life, moving on to a presentation of the person and teaching of Christ as essential to man's orientation in his immediate and cosmic environment. The author is professor of practical theology in Capital University Theological Seminary, Columbus, Ohio.

The Life of Forms in Art. By Henri Focillon. Yale University Press, $2.50. (To be reviewed.)

For Love of Country. Edited by Wilhelmina Harper. Dutton, $2.00. An anthology of stories of young patriots, for young readers.

The Conference of Ambassadors (Paris 1920-1931), its History, the Theoretical Aspect of its Work, and its Place in International Organizations. By Gerhard P. Pink. Geneva Research Center, Geneva, 80 cents. This very substantial monograph of 279 pages, plus 13 pages of bibliography, will interest students of the efforts, ultimately futile as they were, to establish international institutions in the years following the First World War. The Conference of Ambassadors acquired functions more extensive than originally contemplated. Its discussions and recommendations touched many

sensitive topics, such as the Polish and Albanian boundaries, the Rhineland commission, and the Janina-Corfu affair.

Europe in Revolt. By René Kraus. Macmillan, $3.50. Kraus is as well equipped as anyone can be to picture in detail the methods of German terrorism in the conquered countries of Europe, the agencies and the agents (both "masters" and Quisling-like "lackeys") by whom it is accomplished, and the seething tide of resistance to which the title refers. The best news he brings, if it is authentic, is that "Hitler is digging his own grave." Kraus has been an editor in Berlin and Vienna, has traveled all over the world, and was lucky enough to be in the United States on a journalistic mission for the Austrian government at the time of the fall of Austria. His book is full of vivid intimate and inside information.

CORRESPONDENCE

Watch the 'Funnies'!

EDITOR THE CHRISTIAN CENTURY:

SIR: Under the guarantee of freedom of the press, "Little Orphan Annie" is being used to falsify the teachings of the church on war. The June 21 drawings had the "padre" mixing scripture verses to imply that the Christian church blesses war. The "padre" is not identified with any particular church; he is therefore vaguely associated with any and all churches. For a long time now this atrocious caricature of a child has ceased to amuse and has become an instrument to pour scorn on the average man, glorify Daddy Warbucks and his monstrous protectors, and portray a child any normal parent would hate to have around the house.

We adults can pass over in disgust the implications of the comic strip. On the child's mind, however, they have an immeasurable effect. Children have a great respect for the printed word. The sayings of the "padre" of the comic strip are apt to nullify anything the real minister can say the same morning. Slowly our homes are being filled with highly colored and exciting portrayals of a type of child Hitler would delight to see. They have far greater effect on our children's minds than do the editorials and headlines upon the minds of adults. The virtues of the New Testament are drowned out each Sunday morning by a little girl calmly sinking a submarine full of men.

Evanston, Ill. GRAHAM HODGES.

Sacrifice and Rubber

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just written President Roosevelt as follows:

"Like millions of other citizens who will probably think it useless to write to you, I am profoundly disturbed by the allegations which appear in several papers each week, from the Senate and from a large number of other sources, concerning the blocking of synthetic rubber from grain and forest products because dollar-a-year men have large investments in petroleum company stocks, and 'with a high degree of business shrewdness' are trying to 'avoid the possibility of postwar competition.' (Report of Senate agriculture committee, June 26.)

"The radio thunders at us daily to sacrifice our sons, our money, our rubber, our sugar, for this war, while your dollar-a-year men 'with a high degree of business shrewdness . . . gave consideration only to untried laboratory experiments from petroleum which will require twice the time and many times the critical material needed to produce the same synthetic rubber from alcohol. . . . Outstanding chemists and engineers of national reputation justify the conclusion that the quickest way to bring about the production of synthetic rubber, with the use of the least amount of critical material, is through the conversion of alcohol from grain or forest products to butadiene, the principal ingredient necessary for the manufacture of synthetic rubber.' (Same report.)

"If this is true, Mr. President, then these dollar-a-year men deserve a trial along with the eight men who have just been captured for attempted sabotage, only these dollar-a-year men have already *succeeded* with a sabotage which may jeopardize the outcome of this war, and all the more hideous because they have been entrusted by this country with high government responsibilities. Using their positions to practice 'a high degree of business shrewdness.'

"What could more quickly undermine the morale of this country, what more quickly turn the average man cynical, what more rapidly turn the spirit of sacrifice throughout this country into the feeling that we are all fools unless we too practice 'a high degree of business shrewdness' by investing our money where it will bring larger returns than government bonds, and by holding back our rubber for a higher price—which is exactly what the Senate says these men are doing?

"Briefly, I share with millions today a sickening sense that while we are doing what we can to give for the sake of our country, men very close to the top are sacrificing our country, God only knows how many lives and how much suffering, so that they will still be free from competition when this war is over."

Benton, Pa. FRANK C. LAUBACH.

Scoring Congressmen

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Toward One-Party Government," seemed to me a most unfair analysis of the *New Republic* supplement, "A Congress to Win the War," prepared in collaboration with the Union for Democratic Action. Despite the supplement's caution, ". . . no hard and fast rule can be laid down on the basis of the record alone," you give the mistaken impression that the supplement advises decisions on candidates by merely adding up the plus and minus scores recorded in the votes on twenty key measures. Despite the supplement's expressed deference for sincere "minus voters" who have cleanly and honestly differed from its point of view, you state that the analysis boils down to "approval for a rubber stamp legislature, chosen by the one-party system."

The main point of your editorial, however, is that the supplement "presents for approval" the southern delegation and is guilty of "holding up to the nation, as a model for democratic action, the rigid partisanship, the abdication of independent thought, which characterizes the politics of the solid south." It is difficult to believe that the editor who wrote the above lines actually read the supplement. Or at least a more careful analysis should induce him to present a correction to the readers he has misinformed.

If people misread the supplement into a blanket endorsement of reactionary and undemocratic forces in America it will not be because of anything in the supplement. It will be due to misinterpretations like yours. While the voting record on the twenty crucial issues cannot alone be decisive as the supplement freely concedes, it does, together with the analysis of the debates and the references to outside associations of the congressmen, give important facts to the voters. Don't you think this is essential to an intelligently functioning democracy? Surely you do not believe in concealing the records of these men who are having so much to say about our war effort and will have so much to say about the peace which follows.

Union for Democratic Action, Chicago. FRANK W. MCCULLOCH, Director.

[If the "score card" on what our correspondent himself calls "twenty crucial issues" was not intended as an easily visualized test of the congressmen, then what was its purpose? And was it, or was it not, the heart of the supplement? This disavowal simply strengthens the conclusion reached in our editorial, namely, that the U.D.A. does not itself believe that its "score card" really scores. —THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Atlanta Minister Succeeds Sampey

Dr. Ellis A. Fuller Takes Presidency of Louisville Theological Seminary—Criticisms Hurt USO Drive

(Correspondence from Georgia)

MACON, June 23.—Ellis A. Fuller, for 14 years pastor of the First Baptist Church, Atlanta, has offered his resignation to accept the presidency of the Southern Baptist Theological Seminary, Louisville, Ky. He succeeds the venerable Dr. John R. Sampey, who will continue his connection with the institution as president emeritus and also as a teacher in the department of Old Testament. Dr. Fuller has been president of the Southern Baptist Home Mission Board, which has its headquarters in Atlanta. He has been chairman of the Georgia Baptist Hospital Commission and has served three terms as president of the Georgia Baptist convention. A native of South Carolina, he is an alumnus of Presbyterian College, Clinton, and of the Louisville seminary. Prior to his Atlanta pastorate he was superintendent of evangelism for the home mission board.

* * *

Schoolteachers Render Patriotic Service

Some idea of the contribution the nation's schoolteachers have been making to the war effort is indicated in the report that 13,700 who handled the selective service and rationing registrations in Florida gave about 800,000 working hours without pay. Colin English, state superintendent of education, points out that in many counties regular classroom work continued without interruption, the rationing registrations being handled after school hours. Gov. Spessard L. Holland has officially commended the teachers for their patriotic spirit.

* * *

Protest Rental of Catholic Properties by USO

There have been some rumblings of discontent in this area because such a large number of USO units in the south are under the management of the National Catholic Community Service. This dissatisfaction has adversely affected the campaign for funds that the organization has been conducting. Registering his protest in the *Christian Observer*, Presbyterian weekly, Dr. John M. Alexander, Presbyterian pastor and a member of the executive committee of the Federal Council of Churches, declares that in six southern states there are 21 units of the USO that occupy Catholic church property and are under N.C.C.S. management, that have Catholic secretaries whose salaries are paid by USO, and that pay monthly rentals to the Catholic church owning the property. In some cases generous allowances have been made from USO funds for repairs on the property. Pointing out that there are no USO rentals in active Protestant churches, and that each Protestant denomination is raising its own funds for army work on its property, Dr. Alexander urges that USO rentals of church properties be discontinued, and advocates that each denomination finance the work it does for service men.

* * *

And So Forth

Dr. Goodrich C. White, formerly dean of the graduate school, has been elevated to the presidency of Emory University, Atlanta. He succeeds Dr. Harvey W. Cox.

J. MAURICE TRIMMER.

Latin Evangelicals Meet

South Americans Plan Expansion of Christian Education for Youth

BUENOS AIRES, June 25.—A Sunday school convention was held in Buenos Aires June 4-7 under the auspices of the Confederation of Evangelical Churches. It was the first convention of Sunday schools held in the River Plate area for many years and is a positive indication of the growing strength of the evangelical churches in these republics. Delegates from Argentina and Uruguay represented 12 denominations.

As a part of the convention, a Sunday school rally was held at the Central Methodist Church on the afternoon of June 7. Some 1,200 Sunday school pupils gathered and filled the church hall to capacity. It was, no doubt, the largest gathering of evangelical Sunday school pupils ever held in Buenos Aires.

* * *

Knapp Tours All South America

Forrest L. Knapp, general secretary of the World's Sunday School Association, is spending some months visiting the various republics in South America and some of the Central American countries. His itinerary took him to Jamaica, Venezuela and Brazil before arriving in Buenos Aires on May 19. Here he spent three weeks studying phases of Christian education in these republics. Besides the contacts made in Buenos Aires, he visited Rosario in Argentina, Asunción in Paraguay, Colonia Valdense and Montevideo in Uruguay. Also, he attended the Sunday school convention in Buenos Aires. He left here on June 11 for Santiago, Chile, and from there will visit republics of the west coast of South and Central America.

* * *

Argentine President Retires

Dr. Roberto M. Ortiz, president of the Argentine Republic since February 1938, resigned yesterday because of ill health. His resignation had been generally anticipated as he had been in retirement since August 1940. However, there is sincere regret on losing a man from public life of the integrity and ability of Dr. Ortiz. The vice-president, Ramón S. Castillo, who has been acting president for two years, will succeed him. The policy of the government toward the war is not expected to change.

J. DEXTER MONTGOMERY.

Seek Colleges for Japanese Youth

National Committee Sees Possibility of Great Friendship Advance—Three Presbyteries to Merge

(Correspondence from Philadelphia)

PHILADELPHIA, June 30.—Work is well under way at the eastern office of the National Japanese American Student Relocation Council, under Pres. Robbins W. Barstow of Hartford, at the headquarters of the American Friends Service Committee. The first task is to make up the lists of openings in colleges and universities approved by the government for Japanese student relocation. A west coast committee, with Joseph Conard as executive secretary, has offices at Berkeley, Calif. It is assembling data concerning students desiring to transfer. This program will need a budget of at least $250,000 and an intensive effort on a nation-wide scale if these 2,000 American-born Japanese students are to be satisfactorily adjusted by the opening of the fall academic year. Its conciliatory influence, it is felt, may prove as significant in the future as the use of the Boxer indemnity fund to educate Chinese students has proved in the past.

* * *

Students Get Credit For Camping

For the first time in connection with the Quaker work camps arrangements have been made by the work camp committee of the American Friends Service Committee for academic credit. The customary 40-hour work week for eight weeks will be spent in Missouri at Grayridge and Cropperville or at Indianapolis. This will be followed by a seminar limited to 15 students for three weeks at the University of Michigan under Prof. R. C. Fuller of Michigan and Prof. Clarence Yarrow of Allegheny, including the writing of a thesis or its equivalent. Credit in course will be granted by Haverford, Swarthmore, Denison, Allegheny, Michigan, William Penn and Antioch. The Philadelphia, Chicago and Baltimore service groups this summer are significant in that they will implement social service projects already feeling understaffed due to the war. Both whites and Negroes will serve in these interracial projects.

* * *

Three Presbyteries Will Unite

The new Philadelphia presbytery, when it is organized with 180 churches and 83,000 members a year hence, after General Assembly approval, will be the largest in the Presbyterian Church, U.S.A. The synod of Pennsylvania, convened at Beaver College, Jenkintown, unanimously voted for the merger of the Philadelphia, Philadelphia North and Delaware county sections of the Chester presbyteries, for the sake of a united Presbyterian front in this city and

suburbs. For the first time the synod elected a rural pastor as moderator, George H. Shea of Quarryville, Lancaster county, succeeding Peter K. Emmons of Scranton.

* * *

Greek Monarch Wants Prayers for Greeks

His majesty George II, king of the Hellenes, addressed the eighth Greek Orthodox National Ecclesiastical Convocation of North and South America at St. George's Greek Orthodox Church, as did the Greek premier, Tsouderos. Archbishop Athenagoras presided. The king has appealed for the prayers of the American people: "The Greeks of old made an inestimable contribution. Who could estimate the worth of St. Paul's two letters to the Greeks at Corinth! The Greeks of my nation today are making a noble and heroic struggle. Remember them constantly in your prayers for victory." The convention took measures to establish a pension fund for its priesthood.

* * *

Quakers Aid In Hawaii

The new outpost of the American Friends Service Committee at Honolulu has been aiding in the maintenance there of mutual understanding. Jane Bowles, who served as executive secretary for three months, has been succeeded by William M. Maier of Bryn Mawr, offering "friendly guidance in cases of emotional stress, finding sympathetic methods for building morale and community solidarity and finding means to preserve the spirit of tolerance." Considerable family visiting has been effective among the Japanese.

* * *

And So Forth

James B. Pritchard of the Parkside Methodist Church, Chester, who has just received his Ph.D. at the University of Pennsylvania, will succeed Prof. I. G. Matthews this fall in the Old Testament chair at Crozer Theological Seminary, Chester. James Gordon Gilkey of Springfield, Mass., and Carl J. Hambro, former president of the League of Nations Assembly, spoke at the Crozer commencement.

Following the Friends conference at Richmond, Ind., some 75 to 100 workers will explore in more detail, Aug. 31-Sept. 4, at Wilmington College, Wilmington, O., plans for postwar reorganization.

A Chinese Christian center has been organized here for cooperative Protestant efforts.

The Moravian congregation at Bethlehem, Pa., opened its bicentennial with its traditional vigils, announced by its famed trombone choir. Byron K. Horne, the pastor, conducted the vigils. Ralph W. Sockman of New York preached the anniversary sermon.

Bryn Mawr College is host to the Middle Atlantic Institute of International Relations, directed by E. A. Schaal.

CHARLES DANIEL BRODHEAD.

Largest Congregational Church Notes Anniversary

First Congregational Church of Los Angeles, whose members number over 4,000 and whose office-bearers include 1,729 persons, will mark the 75th anniversary of its existence on July 21, when it will clear the last indebtedness on its $1,500,000 building. James W. Fifield has been minister since 1934.

Says C. O.'s May Lead the Church

Declares that Draft Objectors are Ready to Face Danger—Rural Church Workers Meet in Maine

(Correspondence from New England)

BOSTON, July 1.—From front page headlines reporting bloody battles and ship-sinkings, it was a relief to turn to a column on an inside page of the *Boston Globe* on June 25, by Harold L. Fraser, who writes from Durham, N. H., of the General Council of Congregational Christian Churches. Conscientious objectors, he said, "were described as devoted young men . . . eager to face hardship and danger if they can do it to save and not destroy life. We must help prepare them for welfare work in the troubled days ahead. They may be the leaders of the church tomorrow." The council "expressed deep regret that the liberal policy of the army, which encouraged voluntary evacuation of Japanese residents from military areas, became impossible in the face of public hostility," "sent fraternal greetings to Japanese churches now worshiping in relocation centers," and called upon "our churches and people to rededicate themselves to the proposition that all children of America, without reference to class, race or creed, shall have the full rights of citizenship," that "thus our nation, with clean hands," may "be able to join in the creation of a truly Christian world order."

* * *

Toward a Democratic Organization

The total number of voting delegates and associate members recorded at the council was over 1,700—the largest on record, despite travel restrictions. Roger W. Babson, former moderator, has for four years urged the right of every local church to send a representative. He gracefully seconded the plan adopted as "a compromise, but reasonable." It groups Congregational Christian church members into associational "units of not less than 1,000," each entitled to one delegate. The purpose is to enable the whole membership to discuss and control the secretariat, whose importance necessarily grows in a nation-wide fellowship.

* * *

Country Church Leaders Meet

The conference of rural church workers met at Ocean Park, Me., June 23-27, with a larger attendance than last year. The program stressed the inspiration which comes from world-wide missions. Frank C. Laubach of the Philippines was unable at the last moment to attend, but Joseph C. Robbins, president of the Northern Baptist Convention, gave the thrilling story of rural missions in Burma.

A. Ritchie Low, minister of the Federated Church, Johnson, Vt., in his address as president of the conference, outlined a definite program of advance for the rural churches of New England. The proposals to award a silver cup in each state annually to the church making the best record and to look into the possibility of mutual in-

Just Published . . .

THE PASTOR'S LEGAL ADVISER

Norton F. Brand and Verner M. Ingram

Here are concise summaries of two hundred ninety-five essentials of law with which the minister is most often concerned. There is expert counsel, expressed in non-technical terms.

. . . Some of the Contents . . .

RELIGIOUS LIBERTY • Denominational Equality—Personal Rights—Blasphemy—Oaths—Pious Frauds—Fraudulent Solicitors—Distribution of Religious Literature—Radio—Faith Healing—Subjection to Police Power. SUNDAY LAW • Religious Activity on Sunday—Servile Labor—Public Sports—Public Traffic—Processions and Parades. DISTURBANCE OF RELIGIOUS MEETINGS • Disturbance a Misdemeanor—Gist of Offense—Intent to Disturb—Removing Offenders—Nuisances—Zoning Regulations. RELIGIOUS EDUCATION • Control of Public Schools—Use of Church Property by Public Schools—Bible Reading in Public Schools—Religious Instruction on Released Time—Parochial Schools. CHURCH CORPORATIONS • Kinds of Religious Corporations—Suits by—Corporations, How Created—Right, Name, Amendment of Charter, Powers, Disabilities, Mortmain, Dissolution. CONSTITUTION AND BY-LAWS • Source of Power—Subordinate to Charter—Preparing Code—Procedure in Adopting—Amendment and Repeal—Denominational Constitutions. MEMBERSHIP • Civil Liability—Withdrawal—Expulsion—Jurisdiction—Examination—Procedure—Liability of Trustees. MEETINGS AND ELECTIONS • Notice—Waiver and Estoppel—Quorum—Qualified Voters. MINISTERS • Privileges—Liabilities—Libel and Slander—Disabilities — Suretyship — Authority — Tenure—Removal. TEMPORAL OFFICERS AND EMPLOYEES • Authority—Title to Office—De Facto Officers — Compensation — Trustee's Control of Property—Power to Contract—Ratification by Congregation. CHURCH TRIBUNALS • Nature and Powers—Matters Not Subject to Civil Review—Civil Rights—Procedure—Evidence. SCHISMS AND UNIONS • Size and Composition of Seceding Faction—Recognition of Doctrinal Change—Liability for Debts—Funds Raised by Seceding Faction—Legitimate Division. RECORDS • Loss and Recovery of Records—Evidential Value—Baptismal Certificates — Correspondence. PROPERTY • Acquisition—Management—Misrepresentation and Concealment—The Pastor's Duty—Adjustment of Loss—Sale—Lease—Transfer. DONATIONS • Express Trusts — Implied Trusts — Purchased Property — Donations of Money — Services — Subscriptions — Superstitious Uses. TAX EXEMPTION • Justification—Constitutional Provisions—Exemption—Ownership of Property—Special Assessments—Cemeteries. PEWS • Pewholder's Interest—Compensation for Lost Pews—Pew Deeds and Rents. CEMETERIES • Interest of Lot Owner—Right of Burial—Regulations—Monuments — Eminent Domain. MARRIAGE • Forms—Common Law—Consent—Impediments—The Officiant—Record and Return. COPYRIGHT • Importance of Subject — What May Be Copyrighted—How to Secure Registration of a Book. WILLS • Kinds of Wills—Drafting the Will — Customary Forms — Safeguarding of Wills—Duties of Executor. CHART OF CONSANGUINITY • MANUSCRIPTS • Preparation of Manuscripts—Transmission of Manuscripts—Indexing—Final Suggestions.

A complete, reliable guide for all legal phases of the activity of the church or the minister. $2

At Your Bookstore

ABINGDON-COKESBURY

surance of church property were warmly approved. Tribute was paid to Hilda L. Ives, executive president of the New England Country Church Commission, which sponsors the conference as one of its methods of promoting rural progress.

* * *

Greek Seminary Graduates First Class

Heretofore all the clergy of the Greek Orthodox Church have been trained in Greece. But in 1937 a 37-acre estate was purchased in Pomfret, Conn., and a theological seminary established, which now has 12 professors and 85 students. Subscriptions from Greeks throughout the Americas have equipped the buildings, and no tuition is charged. Instruction is given from ancient texts mainly in Greek. The first class graduated on June 1. Fourteen men were ordained by Archbishop Athenagoras of North and South America. The picturesque ceremonies, with the Greek clergy in elaborate robes and insignia, were attended by representatives of Protestant bodies. Half of the men are married, and according to Greek custom the wives shared with the husbands in the ordination ceremony.

* * *

Chinese Students Assemble

Nearly 100 Chinese, students in eastern colleges, met in New Haven for six days following June 14. They were addressed by the convention chairman, David Cheng of Crozer Seminary, Sherwood Eddy and others. Unusual features were an exhibition of Chinese musical instruments, demonstrations of Chinese music and folk songs and a parade in which Chinese children of the city took part.

* * *

Federations Merge In Maine

The first edition of the news bulletin of the Portland, Me., council of churches records that "after months of study and planning the federation of churches and council of religious education joined hands for more coordinated service . . . in Christian education, united worship, social relations, evangelism, comity and world fellowship. In this present emergency, it will do all it can to meet spiritual needs in defense areas." E. Tallmadge Root.

Van Kirk and Dulles Visit Britain

John Foster Dulles, chairman of the Federal Council Commission on the Bases of a Just and Durable Peace, and Walter W. Van Kirk, director of the department of international good will of the Federal Council, flew to England last week to confer with the Archbishop of Canterbury and other British churchmen on postwar collaboration between American and British churches. Word has been received of their safe arrival.

Oregon Women Protest Exile of Japanese

The women's meeting of the Oregon Methodist conference has registered with the War Relocation Authority and the Department of Justice its disapproval of the method used to evacuate Japanese from their homes on the west coast. They ask that constitutional liberties be restored by the establishment of hearing boards.

War Boom Adds to Church Crowds

Influx from South Has Marked Effect on Minnesota Congregations—30 Pastors Give to Blood Bank

(Correspondence from Minnesota)

St. Paul, June 15.—The Twin Cities are growing fast. A report just released by the University of Minnesota's Employment Stabilization Research Institute reveals that St. Paul's population is increasing at the rate of 1,000 per month. Hundreds have come from the south to supervise construction of the new DuPont plant at Rosemount. Many of them are staunch church workers, and ministers generally report an influx of visitors at Sunday services. Several churches in the Twin City area which ordinarily close for the summer are planning to remain open and active in the months ahead.

* * *

Churches Keep Touch With Draftees

Our young men are leaving for the armed forces at the rate of 1,000 per month. Most of the churches are keeping in touch with service men and conscientious objectors. One church has a service commission which sends its boys a package once a month. Included in the gift are razor blades, tooth brushes, darning cotton and needles, gum and candy. Larger churches publish a paper for the benefit of men in the service. Virtually all ministers maintain a regular correspondence with their boys and have influenced their parishioners to do the same.

* * *

Vacation Bible Schools Adopt New Plan

A new setup of daily vacation Bible schools is being sponsored in St. Paul by the Ramsey County Sunday School Association. Heretofore, local churches have run their own schools independently and have attempted to bring in children from their own membership no matter where they lived in the community. This year schools are being held in strategic centers all over the city and children who live in a particular district are asked to attend the school in that community rather than the school held in the church to which they belong. In other words, the vacation schools are being parochialized. The schools will run from June 15 to 26.

* * *

Ministers Add to Blood Bank

Thirty Minneapolis ministers recently gave their blood to the blood bank for men in the armed forces. Rev. Morris C. Robinson and his public affairs committee made the arrangements.

* * *

Pioneer Catholic Priest Dies

Msgr. James C. Byrne, 83-year-old pastor of St. Luke's Catholic Church, St. Paul, died suddenly on June 11. An outstanding scholar and educator, Msgr. Byrne was best known for his love of and work with young people. The builder of St. Luke's parochial school, and one of the founders of a boys' summer camp at Bone Lake, Wis., the priest was stricken while on his way home from the camp and died before his chauffeur could reach the nearest town. He was the first native-born Minnesotan to enter the priesthood. Phillip G. Murray.

Swedish Church Merges

Unites with Methodist Conferences—War Issue Produces Two Votes

Chicago, July 6.—The meeting of the Rock River conference of the Methodist Church last week at the First Methodist Church of Evanston, of which Ernest Fremont Tittle is the pastor, signalized the end of Swedish Methodism in the United States. The Swedish conference, which comprised about 70 churches, had decided after 63 years to permit its churches to unite with conferences in Ohio, Indiana, Michigan, Illinois, Minnesota and Iowa. As the largest number of these churches will come into the Rock River conference, this will considerably augment this large body. It already embraces 373 churches with 125,000 members.

* * *

Reversal on Peace Issue

On the question of war and peace common ground was found by most elements in the thoroughly constructive statement quoted in last week's Christian Century. However, in the afternoon a resolution was introduced purporting to safeguard the status of chaplains at the conclusion of hostilities. It carried a preamble which committed the Methodist Church to all-out support of the war. Because of its reference to the chaplaincy, it was ruled that it could not be referred to a commission for study and criticism. Since it was introduced in the afternoon session when a special program for lay members of the conference was in progress, hardly a corporal's guard of pastors were on the floor and it passed. A later attempt to call the matter up was defeated by a parliamentary maneuver. The result was that the conference went home having approved two contradictory statements.

* * *

One Alderman's Income

Paul Douglas, alderman of the fifth ward, now a private in the marines, rendered last week a complete financial statement of his income and expenses. As an alderman, his expenses for 1940 exceeded his income and transportation allowance by $7.72; for 1941, by $155. As a professor in the University of Chicago, his income from salary, lectures, royalties, dividends and all special services was listed at $9,331.87 for 1940 and $10,655.08 for 1941. In spite of this good example, the practice of full publicity concerning sources of income has not yet become epidemic among Chicago politicians.

The pulpit of Chicago Temple, known sometimes as America's tallest church, is to be filled by Charles R. Goff, pastor of Court Street Methodist Church, Rockford, Ill. Dr. Goff succeeds Iver M. Johnson, who was compelled to resign after a brief pastorate because of ill health.

Charles Leslie Venable.

Britons Learn About America

Paton Warns that U. S. Churches Must be Taken into Account—War Produces No New Songs

(Correspondence from England)

LONDON, June 23.—The news of Mr. Churchill's journey to America was a complete surprise to all of us, but a welcome surprise. We have learned how welcome it has been to America as well as to the other allies. The fall of Tobruk is a reminder that this is no time for idle boasts, but there is certainly no cessation in the popular desire for a "second front." This represents chiefly a generous desire to help the Russian people in their hour of peril. . . . It can be put on record that if there have been shortcomings in the interpretation of Britain to America, and of America to Britain, that state of things is no more. Before me at this moment there are articles which were broadcast on our national radio by Raymond Gram Swing, Edward R. Murrow and Dorothy Thompson. There are many others appearing in our press. We are reminded again and again of the duty, which no one has expressed better than William Paton: "We need to take America seriously; not fawn upon it, nor patronize it, nor talk sentimental nonsense about sharing the tongue that Shakespeare spoke; but realize that it has a distinctive interest and qualities of its own from which we can learn, criticisms to make of us which we may in part rebut but from which we can profit, and a point of view that is characteristic and must greatly influence world affairs." Dr. Paton puts the churches where they should be, at the center of the American scene. Some of our interpreters appear to forget that there are such societies.

* * *

Archbishop Germanos Is Honored

The Archbishop of Canterbury has presented the first Lambeth cross to Archbishop Germanos, for 20 years Orthodox exarch in western Europe, and familiar and much valued helper in all recent ecumenical movements. Dr. Temple called him "an incarnation of the friendship of the churches." The presentation was made at a reception given to Archbishop Germanos by the Nicalan club. Much was said of the great importance for the future of Christianity, of the fellowship between the Orthodox Church and the Anglican.

* * *

This War Produces No Songs

There is certainly a dearth of popular songs at the present moment. So says Mr. Boosey, the head of a company which publishes songs of all kinds. Those who remember the last war will agree that there is nothing as yet to fill the place of "Tipperary." Mr. Boosey is witness to the strange fact that the favorite song at the moment is "I'll Walk Beside You," and with it he mentions three others, all well known for a long time. A song which is popular today is "The Holy City." But there is needed something more than the revival of old songs. Mr. Boosey says that there are three conditions for a song's acceptability: it must show sincerity, the absence of bombast, and it must give expression to our ideals. By these standards the ill-fated "We'll Hang Up the Washing on the Siegfried Line" fails, and so does "Roll Out the Barrel." But where is the song to come from, and how is it to receive a welcome? We do not expect a "Marseillaise" but it is surprising that nothing has been written in this war which men marching away to the war can sing.

* * *

Church Giving Is Sustained

It is possible now to collect facts which show how giving to religious causes has been maintained in Britain. It is clear that it has been kept at a high level, in spite of the war. In addition, the Church of England has raised £70,000 for first-aid repairs made necessary by enemy action. The Baptists have raised an emergency fund of £24,000 and have started to raise 150,000 guineas to celebrate the 150th year of their work; the Congregationalists have raised £20,000 for emergencies and are appealing for £500,000 for reconstruction. The missionary societies have most striking figures to show. But they are still below the normal level. The generous gifts from America have done much to bridge this unavoidable deficit. The London Missionary Society had an increase last year in home income of £6,400. The Methodist Missionary Society reports an increase received from home districts of £15,900, a record since Methodist union took place. Women's work alone reached six figures for the first time, over £100,000 being raised in this way. The Baptist Missionary Society raised nearly £10,000 more than in the previous year. The British and Foreign Bible Society had an increase of £9,000, a 12 per cent rise. It is, however, £5,000 below the recent prewar average. The Church Missionary Society reports an increase of £3,000 in normal direct giving.

* * *

Missionary Societies Consider Problems

In his notes in the *Christian World* upon the annual conference of British missionary societies, A. M. Chirgwin describes it as "realistic." This quality is shown in the brief account of the day devoted to the relation of church and state, not as an abstract problem but as a living issue in every part of the mission field. Sir Alfred Zimmern dealt with this problem as it arises in southeastern Asia and Europe. He distinguished the "trustee" stage from the "responsibility" stage, and showed how between the state with its power to enforce its will by coercion and the church with no such power there must always be a natural tension. Clearly church and state must not be so closely linked that the church loses its prerogative of criticism. William Paton dealt with religious freedom, especially with questions which would be most difficult to deal with at the peace congress. It was quite possible that in India Christian institutions might "fare badly in the new self-governing India that is to come, especially if certain elements gained power." Prospects were even more grim in the Islamic world, in which only the Moslem was free to win others to his faith.

. . . from the Southland

THE TWOFOLD POWER OF THE GOSPEL

Clyde V. Hickerson

Here are ten sermons by the pastor of the Baptist Temple, San Antonio, Texas, in which the eternal gospel of Christ is applied to the contemporary world scene with reference both to the individual and society. They combine clear thinking, interesting form, and a challenge to action. The sermons are scripturally grounded and aptly illustrated—a result of the author's wide reading and varied experience with people. He is fully aware of the currents which today sweep through human souls, and his faith that Christianity will ultimately prevail is unfaltering.

"Ten strong sermons." — *Christian Century.*

"One rises from reading a book such as this with a feeling that we need not fear for the future of preaching in this country."—*Pulpit Digest Book Club Bulletin.* $1.50

INVITATION TO WORSHIP

A. C. Reid

The author of this book is the distinguished Professor of Philosophy at Wake Forest College, North Carolina. He sees Christ as the philosopher *par excellence* and invites all men to worship him in spirit, beauty, and truth. The volume consists of fifty concise and stirring expositions, each of which is a perfect vignette of an inward experience with God. Ministers will find many a suggestion for the working out of full-length sermons. Those who have occasion to speak from time to time to alert youth will also find this book rewarding.

"Helpful for private devotions as well as suggestive along the lines of how to present great Christian truths in a brief and effective way."—*News and Views.*

"They are as compact as sonnets, and not much longer. Preachers can read them as models of condensation without sterility."—*Christian Century.* $1.50

LIFE'S INTIMATE RELATIONSHIPS

Talmage C. Johnson

The author of this book has been for ten years pastor of the First Baptist Church of Kinston, North Carolina, and has acquired a national reputation through sermons and articles published in book form and in religious journals. Here he writes reverently, but frankly, of family life and marital harmony, pointing out how Christianity helps solve age-old problems. The book is rich in homiletic and teaching material on the home, suggestions for pastoral counseling, and it may safely be offered to young people at the threshold of marriage.

"It is sensibly written and helpful in its purposes."—*New York Times.*

"This book ought to be read not only by parents, teachers and ministers, but by all high school boys and girls."—*Atlanta Constitution.* $1.50

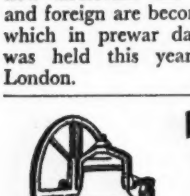
At Your Bookstore!

ABINGDON-COKESBURY

PRICES SLIGHTLY HIGHER IN CANADA

Ronald Rees said that the relations existing between church and state in China were better than at any previous time, but there were anti-Christian elements in Chinese life which might become influential in postwar days. In the meantime the church has no religious competitor in China. Mr. Chirgwin says that it was an exhilarating experience to find how the idea of the world church is spreading and how irrelevant the distinctions of home and foreign are becoming. The conference, which in prewar days met at Swanwick, was held this year in Friends' House, London.

EDWARD SHILLITO.



MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

PUT THE CAR ON THE SHELF AND GET YOURSELF AN ARMFUL OF

BOOKS

Take up Pleasure-Reading
In Place of Pleasure-Riding
There is no shortage of good books

★

Get acquainted with your neighboring bookseller. He can help you select the books you want most.

★

American Booksellers Association
Members Everywhere

Your Responsibility

CHRISTIAN CENTURY PRESS,
407 S. Dearborn St., Chicago

Please send_____copies of the handbook, THE CHURCHES AND A JUST AND DURABLE PEACE.

Single copies, 15 cents.
10 or more copies, 10 cents each.
☐ Remittance enclosed. ☐ Send bill.

Name_____

Address_____

Refuse Clemency To Odell Waller

Negro Executed for Murder After Long Hearing Convinces Governor of Virginia Verdict Is Just

(Correspondence from Virginia)

RICHMOND, July 3.—With the execution of Odell Waller yesterday, the curtain falls upon one of the most widely publicized criminal cases in the history of Virginia. Waller, the Negro sharecropper, went to the electric chair in expiation of the murder of Oscar Davis, a white tenant farmer. In a public hearing lasting all day Monday, June 29, from 9:30 in the morning until 8 in the evening, Gov. Colgate Darden, Jr., gave Waller's counsel every opportunity to present their grounds for commutation of the court's sentence. It was my privilege to sit through that hearing, except for the last hour of summing-up.

Upon opening the hearing Gov. Darden stated that he did not propose to conduct a retrial of the case, but that he wanted to afford opportunity for the presentation of any evidence as a basis for executive clemency. However, the proceedings of the day constituted a rather complete review of the whole case. As witnesses there appeared Mrs. Annie Waller, foster mother of the condemned man; Mollie Waller, his wife; Henry Davis, the young Negro who had been employed as a farm hand by Oscar Davis and was the chief witness for the prosecution at the trial; A. H. Overbey, sheriff of Pittsylvania county; Martin A. Martin, the Negro attorney who served on the defense at the trial; David George, representative of the Virginia Labor Relations Board and a distant relative of the Oscar Davis family; J. W. Riley, a Negro teacher at Virginia Union University; E. L. Johnson, a white neighbor of Oscar Davis; and other citizens, together with the counsel, attorneys Edmund Preston of Richmond and John F. Finerty of New York.

* * *

Governor Shows Impartiality

The plea of counsel for executive clemency was based upon the contention that the case had been mishandled in the lower court. "The whole case is a mass of conflicts that are unresolved and that cannot be resolved," urged Attorney Finerty. It was agreed that Waller killed Davis. The only question was whether it was premeditated.

Prior to the hearing Gov. Darden had gone to the Davis farm in Pittsylvania county, the scene of the killing, and had gone over the ground thoroughly investigating every aspect of the case. He had talked with both white and Negro citizens and neighbors of Waller and Davis. He had thoroughly familiarized himself with every item of the testimony submitted at the trial so that he was in a position to corroborate or to correct every citation made by counsel in this hearing. His impartiality, his judicial penetration and his patient, conscientious consideration were manifest throughout the hearing. When it was intimated that disorder might result from his decision he was most emphatic in his assurance that law and order would be maintained in Virginia under his administration "at whatever cost." When Attorney Finerty intimated that if Waller were executed that fact would be seized upon by communists and nazis to stir up racial strife in America, the governor countered with a statement that the Commonwealth of Virginia was not to be swayed in its administration of justice by threats of foreign propaganda.

* * *

Communist Influence Held a Handicap

In the free and frank interchange the governor pointed to the fact that he had received hundreds of communications asking him to set Waller free and that these requests were the result of pamphlets circulated by the Worker's Defense League—pamphlets which, he said, were utterly false and which indicted the Commonwealth of Virginia. He further remarked that the issue seemed to be "whether this man is sentenced to be electrocuted because he is a Negro." Attorney Preston indicated that the Waller case was injured in the lower court by the fact that Waller was represented by the American Workers' Revolutionary League, an organization openly of Trotskyite communistic leanings, which group, he charged, were not interested in fighting for Waller, but seized upon the case to agitate the poll tax issue.

* * *

Governor Minimizes Poll Tax Issue

Martin A. Martin, Negro attorney from Danville, reported that he had checked the grand jury list of Pittsylvania county for 1940 and found that all persons appearing on the list had paid their poll taxes for three years except one and that he had paid in 1937; that the check of the petit jury list showed all had paid poll taxes at one time or another, although 27 had not paid for 1940. Attorney Finerty here interposed: "I do not believe the state has ever challenged the assertion made that the poll tax lists are the only source for jury lists."

On this poll tax issue Gov. Darden said in his final report on this case: "The laws of Virginia do not require the payment of poll taxes or any other taxes, or the ownership of property, as a prerequisite to eligibility for jury service, but many other states do, and though various state laws have so provided for many years, and some have required the possession of property, or the status of a freeholder or householder, the effect of this has never been regarded as injurious to criminals or other litigants. New York has a property qualification of $250. I do not believe that the payment of this small tax of $1.50 per year has the effect of dividing the people of the commonwealth into economic classes. Many persons do not pay the tax though well able to do so. I am convinced that the rights of the accused were not prejudiced by the class of persons from which the jury was drawn."

* * *

Governor Denies Clemency

In submitting his decision, Gov. Darden issued a 16-page statement reviewing the evidence and giving the basis for his conclusion. He was convinced that the testimony submitted sustained the verdict of

the court. As to the exercise of executive clemency he cited the opinion of *American Jurisprudence* that the exercise of this power "is a function or act of the state, and not the act of the person occupying the office of governor. . . . It cannot be treated as a privilege. It is as much an official duty as any other act. It is vested in the governor, not for the benefit of the convict only, but for the welfare of the people. . . . An undue exercise of the pardoning power is greatly to be deplored. It is a blow at law and order, and is an additional hardship upon society in its irrepressible conflict with crime and criminals." Then, after citing the opinion handed down by the supreme court of appeals of Virginia, he concluded: "After the most careful study and investigation, I have come to the conclusion that I should not interfere with their judgment."

This verdict and the conscientious, thoroughgoing consideration given the case by their governor will be sustained by the intelligent citizenry of Virginia, both white and Negro.

* * *

Church Lay Leader Killed In Double Shooting

On the very day of the conclusion of the Waller case another double killing shocked Virginia. Two prominent citizens were shot to death in Lynchburg on June 30. One of the victims, T. Gibson Hobbs, city attorney of Lynchburg, was also chairman of the board of trustees of Lynchburg College, a Disciple institution. It appears that Warren Myers, 51, shot Franklin Daniel, 42-year-old state legislator, and Mr. Hobbs, 57, because of their action in opposing him in a law suit. Myers was charged with murder.

* * *

Fail to Close Liquor Stores on Sunday

A group of about 100 citizens led by A. C. Acey, minister of the Boulevard Methodist Church, assisted by a committee from the ministerial union, recently attempted to secure the passage of an ordinance to ban the sale of beer and wine in Richmond between midnight Saturday and Monday morning. The effort failed to win in the hearing before the ordinance committee of the present council, but Mr. Acey declares the fight is not over. Richmond is alleged to have some 600 places where beer and wine are dispensed on Sundays as on every other day of the week. The presence in our city over the week ends of thousands of young soldiers from near-by camps presents a problem to which these liquor joints add seriousness. The churches, the USO and similar institutions are doing what they can to afford wholesome and sober entertainment for these young men now in uniform.

F. W. Burnham.

Interfaith Signers Endorse Voorhis Bill

More than 565 clergymen—Protestant, Catholic and Jewish—from 44 states joined in an appeal to Congress to enact into law the Voorhis bill (H. J. Res. 291). This bill asks Congress to establish a national Commission on Postwar Reconstruction. The purpose of the commission will be to avert unemployment of the millions of soldiers and defense workers to be demobilized after the war.

Holland Elected To Indiana Post

Indianapolis Pastor Named Secretary of Christian Education Council—Ask Equality in Presbyterian Salaries

(Correspondence from Indiana)

Indianapolis, June 21.—At its closing session, the 78th annual convention of the Indiana Council of Christian Education, meeting at Purdue University, elected as its general secretary Dr. Ralph L. Holland, pastor of the Carrollton Avenue Evangelical and Reformed Church of Indianapolis. Dr. Holland has announced Sept. 1 as the date of his resignation from the Carrollton Avenue Church to which he came four and a half years ago when Dr. E. G. Homrighausen left to take a place on the Princeton Seminary faculty. He will remain in Indianapolis where the council offices are located. Dean Edward R. Bartlett of DePauw University was re-elected president of the council. The convention paid signal honor to Dr. Holland's predecessor, E. T. Albertson, who retired at his own request after 25 years of service.

* * *

Ask More Economic Equality for Presbyterian Ministers

The Indiana synod of the Presbyterian Church met in Lafayette the third week in June, some of its sessions merging with those of the Council of Christian Education. Among the recommendations adopted was a report calling for "closer economic equality" among Presbyterian ministers. "There is too wide a spread," said the report, "between salaries of various ministers, even in democratic middle class Indiana. How can we preach economic justice to the laboring man, the white collar brigade and the farmer and deny it to our own ministers?"

* * *

To Direct Presbyterian War Service

Dr. Alexander Sharp, executive secretary of the Indiana Presbyterian synod, was appointed by the recent General Assembly in Milwaukee to administer the church's million dollar fund for religious work made necessary by the war. As executive director of the wartime service commission of the Presbyterian Church in the U.S.A., Dr. Sharp will carry responsibility for the ministry to men in the armed forces, stranded missionaries, employees in defense plants, refugees and others.

* * *

Bishop Lee Warns Against Japanese Victory

As this is written, the Indiana conference of the Methodist Church is in its closing sessions, meeting in the Indiana University auditorium at Bloomington. Bishop Edwin Lee, of Singapore, told the conference that, in bringing peace and order to the world, humanity's hope is in America and the leadership of China in the Orient. He stated further that the effect of the war would be more disastrous to America if the Japanese should win in the Far East than if the nazis should win in Europe. "The mission of the church at this time,"

—Willett, Clark Books—

Religion and the World of Tomorrow
Walter W. Van Kirk
"Illuminating and dynamic." $1.50

Man's Quest for Salvation
Charles S. Braden
"Vastly informative, readable." $2.50

Man's Vision of God
Charles Hartshorne
"Brings Love to terms with modern philosophy and logic. Important!" $3.00

Highland Shepherds
Arthur W. Hewitt
"Characterized by sympathetic human feeling and rare humor." $2.00

God's Back Pasture
Arthur W. Hewitt
"The whole treatment can be transferred from the rural scene to the city pastorate." $1.50

Poems for Life
T. C. Clark, Compiler
"A superb collection. The poems are discriminatingly chosen, effectively arranged." $2.50

Acts of the Apostles
Halford E. Luccock
"Based on the finest scholarship. A rich array of illustrative material." $2.10

The Amazing Story Of Repeal
Fletcher Dobyns
"A startling book — an eye-opener." $3.00

When Children Ask
Marguerite H. Bro
"Timely help in bringing up this new and challenging generation." $2.00

AT YOUR BOOKSELLER'S

WILLETT, CLARK & CO.
37 W. Van Buren, Chicago

Bishop Lee declared, "is to extend the influence of the church to win the peace following the war and to assure freedom by organizing an assembly of nations in which the United States plays a prominent part."

GEORGE WALKER BUCKNER, JR.

To Elect Dry Senator

All Texas Candidates for O'Daniel's Seat Pledged to Prohibition

WACO, July 4.—The race for the junior senator's seat in the U. S. Congress has become as interesting to Texas as the war. The present incumbent, W. Lee O'Daniel, became governor on a "religious" platform, a principal plank of which was strong support of the Ten Commandments. As the successor of Morris Sheppard, he has sought to catch up the national anti-liquor leadership. The former governor, James V. Allred, the candidate to whom the administration in Washington has apparently given the nod, is also a strong prohibitionist. He abolished race track gambling in Texas. Former Governor Dan Moody, a third prohibitionist, ousted the Ku Klux Klan and also the Fergusons, Jim and Ma, from public office. Prohibition, however, does not hold the fore in the contest. O'Daniel is proclaiming against "labor racketeers," and the other two candidates are accusing O'Daniel of obstructing the war effort.

* * *

Graham Frank Retires

After 25 years in the pastorate of Central Christian Church, Dallas, Graham Frank has retired. He has been in the ministry for 50 years. During much of this time he has served as secretary of the International Convention of the Disciples of Christ. Few preachers in Texas have wrought as constructively or enjoy a wider acquaintance or as high esteem.

* * *

Church Attendance Holds Up

Texas, a favorite section of the country for summer encampments, is going through with practically all of them as scheduled. Tire rationing has not diminished attendance so far. Sunday school enrollments have suffered, but the usual crowds are seen at church. Some churches complain of fewer conversions. There is a rush for chaplaincies. Nearly 100 military training camps have been established in the state.

* * *

And So Forth

The new president for the consolidated Presbyterian University in San Antonio, which will retain the old name of Trinity, is Monroe Everett, formerly director of the Westminster Foundation, Philadelphia.

Autonomous churches these days have a hard time keeping pastors. Eight of Texas' First Baptist churches are pastorless—Marshall, Sulphur Springs, Denison, Midland, Corsicana, Pampa, Commerce and Houston. H. D. Bruce, formerly pastor of the Midland church, becomes president of the College of Marshall and E. D. Head of Houston of the Southwestern Theological Seminary, Ft. Worth.

JOSEPH MARTIN DAWSON.

Life Hard In Evacuee Camps

Spiritual Isolation Is Worse Than Physical Hardship — Form Small Groups for Inner Discipline

(Correspondence from Southern California)

LOS ANGELES, June 28.—On a recent Sunday I spent two hours in the Tulare assembly center for Japanese evacuees in the "Grapes of Wrath" country. The grounds used to be a race track. We had our service as the sun was setting—a few hundred Japan-born Japanese at one end of the grandstand and about 1,000 American-born citizens of Japanese descent at the other end. By a fluke in our California weather it was cool enough to wear a vest.

* * *

Christians Are Not Bitter

When the older people were told through an interpreter that in Los Angeles there is a little network of church members who at least once a day before eating bow their heads and in silent shame visualize their evacuee friends standing in line awaiting their chance in the mess hall, and that members of this same informal fellowship of prayer also try to bring the whole situation up into the light of the love of God, there was a curious sense of oneness. The visitor tried to imagine what was going on back of those weather-beaten, tranquil, strong faces. Were they bitter? No, these were Christians.

* * *

Worship Led from Army Truck

The young people massed at the other end of the grandstand were a different story. They were typically American, exactly like our own high school and college youth. One of them was pounding a piano perched on an army truck. Another with campus verve was leading the choir. On a battered card table was an open Bible. Back of it was a cross improvised out of a dead branch from one of the rare trees within the enclosure. Two others were manipulating the public address system someone had wangled into the center. Their laughter was instant and spontaneous. When we all sang "In Christ there is no East or West," the poignancy and immediacy of the fellowship was almost overwhelming. Here we were, citizens of the same great body, conscripts of a common mighty dream. In a few moments I would be out in the open again, free to go where I pleased. They would remain within this barbed wire, a fixed bayonet at the gate to remind them that habeas corpus in wartime is not easily available if the citizen happens to have slant eyes.

* * *

Form Small Groups Of Christians

After the service we discussed possibilities. A few would be getting $8 a month, presumably in scrip, for acting as policemen or recreation assistants. Others might be sent out, volunteering "for the duration" to do what the migrants used to do in the cottonfields, with wages about which nobody ventured hopeful information. Some of the advance students were already arranging classes to pass on what they had learned at "Cal" and U.S.C. One of the encouraging things was the interest on the part of a very few in forming a small, intimate group to share experiences and to undertake hard training in the spiritual life. A group in Los Angeles has already agreed to send them reading material for this kind of spiritual athleticism.

* * *

Issue Is Not the Distress of Body

The issue is not physical distress, although there is more of that than some of us readily imagine. The issue is spiritual suffering. "Compared with it," says a missionary who has their confidence, "the discomforts of the body are nothing." We who live in comfort have no right to ignore the physical inconveniences: for example, the standing in line before meals, the dust in some centers, the heat, the cramped quarters, the unaccustomed food, the frequent lack of privacy everywhere, even in the toilets. But this is not the main point. What cuts is the realization that they are being given little if any chance to get a hearing. Many of them feel that they are being condemned without trial as dangerous characters. Their desire to serve the United States, they think, is being frustrated. To be sure, they can demonstrate their loyalty by "taking it" in a Christlike spirit. But that is not easy. And this has to be pointed out: Not a few are wondering whether we on the outside are just going to forget them. That is why it is so urgent for us to keep on writing letters and sending the kind of books and magazines that will supply their spirits with vitamins.

* * *

Excerpts From Internee Letters

"Holding my pen, thinking so much, I can't write anything. A new world plays a great big symphony with new experience—surprise, embarrassment, hope, disappointment, tears and laughter."

"It's not fair! But I generally find a way of thinking so as to forget that entirely. I can't keep bitter feelings within myself long and get along with myself smoothly."

"I think our Caucasian friends felt worse than we did at the train. For you we cannot let down."

"The mothers of little babies have terrible difficulty, but they won't complain. They just say, 'I keep hearing we will soon have special food,' and try to manage as best they can and hope."

"You have made us extremely happy to love us and think over us as your own children. Your love comes from bottom of your heart, like we have never seen outside our family and we cannot help loving and respecting you as a child does a mother. For you we cannot fail."

"There is much room for improvement, but so far I think the army and other authorities have done admirably. I do hope, however, that the women at least may get better toilets and showers."

"This evacuation did not seem too unfair until we got right to the camp and were met by soldiers with guns and bayonets. Then I almost started screaming, for it made me feel like a criminal, dragging chains. Will I ever throw them off?"

ALLAN A. HUNTER.

Negro Job Ban Hit in Alabama

President's Committee Says Unions and Schools Unfair—Drys Fear Governor Will Break Vote Pledge

(Correspondence from Alabama)

BIRMINGHAM, June 29.—The President's Committee on Fair Employment Practice recently held hearings on race discrimination in defense employment for three days on Birmingham's federal courtroom bench.

The committee, consisting of four white men and two Negroes, laid the blame for race discrimination in the southeast on three groups—labor unions, defense industries and educational agencies. *Alabama,* a news magazine published in Birmingham, strongly resented "the three-day carnival of reform." The committee was accused of being an instrument for political and social reform operating under a disguise. Its meeting was called a "three-day inquisition" with "ominous implications." On the other hand, leading newspapers welcomed the committee. Among them were the Birmingham *Age-Herald* and the Montgomery *Advertiser.*

* * *

Baptists and Methodists Hold Special Sessions

The Alabama Baptist state convention will meet in special session in the First Baptist Church, Birmingham, on July 14. The purpose of the session is to refinance the indebtedness of Howard College at a lower rate of interest. Howard College, located in Birmingham, is in the midst of its centennial campaign to raise $1,000,000. A. H. Reed is director of the campaign. Major Harwell G. Davis is the president. A week ago the Methodists of the North Alabama conference met in special session at First Church, Birmingham, on call of Bishop J. Lloyd Decell to ordain two young men so that they may become chaplains. Well trained young Methodist ministers of the state seem to be hesitant in entering the chaplaincy. The leaders are much concerned over this hesitancy.

* * *

Drys Fear Governor Will Break Pledge

A month ago the wets were frightened over the nomination of Judge Chauncey Sparks for governor and the unmistakable trend toward state-wide prohibition. Now it's the drys' turn. Two weeks ago Judge Sparks addressed the association of county commissioners and spoke of giving the counties a bigger slice of state liquor revenue. Wets were happy and decided that the new governor would be for them despite the promises he made during the campaign to clean up and to give the state a referendum. The drys wondered if Mr. Sparks' talk foreshadowed the sidetracking of their referendum. However, *Alabama* states in its current issue: "Gubernatorial nominee Sparks in sketching the state's present financial picture and future outlook for the county politicos, naturally included *all* existing taxes. As long as liquor revenue flows into the treasury it has to be considered along with other tax funds. Still resolute in his determination to ask for a popular vote on the question of retaining or abolishing the liquor control system is Chauncey Sparks."

ACTON E. MIDDLEBROOKS.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Moonlight Masquerade (Rep.) Eddie Foy, Jr., Jane Frazee, Betty Kean, Dennis O'Keefe	*Comedy.* Millionaires' heirs destined by parents for marriage, phony counts, Miami and Havana hotels, all in a tangle of mistaken identity.	A gay enough little tale, with obvious, contrived plot; hopelessly *artificial and stilted* in acting and direction. Y
Strictly in the Groove (Univ.) Leon Errol, Ozzie Nelson and Orchestra	*Musical.* Swing music devotee wins father's reluctant consent for it as career by making success out of failing ranch hotel.	A routine, amateurish affair of interest only to swing band fans. *The usual thing.* Y
Submarine Raider (Col.) M. Chapman, John Howard, Nino Pipitone	*Melodrama.* U. S. submarine discovers Japanese carrier on way to Pearl Harbor; fails to get warning through in time but eventually sinks carrier.	Obviously concocted quickly to take advantage of events of Dec. 7, this is marred by unbelievably stilted performances and artificiality in scenes at sea. *Unconvincing.*
Sunday Punch (MGM) Dan Dailey, Jr., C. Gilchrist, Wm. Lundigan, Guy Kibbee, Jean Rogers	*Comedy* about prize fighters living in a Brooklyn boardinghouse, the janitor who is discovered to have a remarkable "punch," and the landlady's niece who comes to live with her.	Characterizations are unusually good, and situations are presented with sympathy and humor. Story is routine, obvious. *Fairly entertaining.* M, Y
This Gun for Hire (Para.) Laird Cregar, Alan Ladd, Veronica Lake, Robert Preston	*Melodrama.* On the trail of powerful combine dealing in chemical secrets with enemy, a hired killer they have double-crossed, a girl in employ of FBI and the police.	Unlike usual film of its kind, this has intricate plot woven expertly, plus convincing performances by entire cast and effective direction. Suspenseful, grim, unrelieved. *Superior melodrama.* M
Whispering Ghosts (Fox) Milton Berle, Willie Best, Brenda Joyce, John Shelton	*Comedy.* Radio broadcaster of detective yarns investigates old mystery of murder on stranded ship, clashes with culprits returning for rumored jewel cache.	A time-worn plot and mystery devices as background for wisecracks by broadcaster and frightened rejoinders by usual comic Negro valet. *Routine.* M, Y

BEST CURRENT FILMS

For Family: Babes on Broadway, The Courtship of Andy Hardy, Fantasia, The Gold Rush, The Great Commandment, The Great Dictator, Hay Foot, Hello Annapolis, It Started with Eve, Kathleen, The Vanishing Virginian.

For Mature Audience: The Adventures of Martin Eden, All That Money Can Buy, Citizen Kane, The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Little Foxes, The Man Who Came to Dinner, Mr. V, Mrs. Miniver, My Favorite Blonde, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Suspicion, Target for Tonight, Ten Gentlemen from West Point, To Be or Not To Be, The Tuttles of Tahiti.

War conditions tend to reduce all journalism to a dead level. Would you be interested in a weekly world review which will never be 'just like all the others'? A trial subscription—17 weeks for $1—will tell.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago

Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

What shall the Christian do when his country is at war?

Shall he take the pacifist position—and thus cut himself off from his community? Shall he take the militarist position—and thus bless war? Or is there a third alternative?

There *is* a third alternative, says Dr. Morrison—the position of the Christian realist, who sees the war as the judgment of God for the sins of all the nations and of all individuals of those nations, pacifists and militarists alike. In his new book, *The Christian and the War,* he sets forth this "realistic" position in terms which every reader can understand.

The Christian and the War

by **CHARLES CLAYTON MORRISON**

In the Introduction to the book, Dr. Morrison tells of his wrestling with the problem of the Christian's position in the face of actual war, of his consultation with his editorial colleagues on December 8—the day following Pearl Harbor—and of his writing on December 9 an editorial entitled "An Unnecessary Necessity," which dealt with the course which The Christian Century would pursue during the war. From that there developed, week by week, a penetrating series of editorials which riveted the attention of the entire American church and provoked discussion throughout the nation.

It is difficult, however, to grasp all the points in an argument as important as this when they are scattered through a dozen or more issues of a magazine. For that reason, and in response to many requests, Dr. Morrison has now brought all this material within the covers of a book. A few touches have been added to keep the editorials from overlapping.

The Christian and the War is a book of superlative importance for American Christians at this critical hour. It is timely now; it will be equally timely as source material after the war is over.

$1.50

Order from your bookstore

Published by **WILLETT, CLARK & COMPANY** 37 W. Van Buren St. CHICAGO